



P. MELANCTHON



P. MELANCTHON



3361  
'A Godly and lear-  
ned Assertion in defence of  
the true Church of God, and of his  
woorde: written in Latine by  
that reuerend father D. Phili-  
pp Melancthon, after the  
Conuention at Ratisla-  
na. Anno 1541.

Translated into English by  
R. R.

Seen, perused, and allowed.

Eliz. 66.

Reioyce with Hierusalem, and bee glad  
with her, all yee that loue her: Reioyce  
for my waight, all yee that moue  
for her.

Imprinted at Lon-  
don at the three Cranes in  
the Vintrie by Thomas  
Dawson, 1580.

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✓ Harvard College Library

Treat Fund

April 12, 1939

To the Right Honora-  
ble Edward, Earle of Rutlande,  
Lorde Roos, of Hamelake, of Beaumoyr,  
and of Trusbuz, my singuler good Lord  
& noble *Mecenas*, long life with en-  
crease of honour, and the per-  
fruition of eternall Beatitude,  
in Iesus Christe our  
Lord & Sauour,  
for euer.



O D S holie Spirit in  
the xii. chapter of the  
Reuelation of S. Iohn  
the Diuine. ( Right  
Honorable ) descri-  
beth vnto vs, two no-  
table mysteries: The one, A woman  
cloathed with the Sunne, hauing the  
Moone vnder her feete, vpon her head,  
a Crowne of xii. starres, and beeing with  
childe, cried traueling in birth, and was  
pained ready to bee deliuered: The other,  
A greate redde Dragon, hauing seauen  
heades, tenne hornes, and seauen crownes  
vpon his heades: his tayle drue the third  
parte of the Starres of Heauen, and cast  
them

them to the earth, and he stands before the woman which was ready to be delivered, to devour her child when she had brought it forth. &c. By the woman is prefigurate the most blessed estate of that chaste chosen Church of God inuironed with the light of doctrine Propheti- call and Euangelicall, who treading (as it were) vnder feet the moone of mans inconstancie, or rather mans vaine and wauering imaginations and deuises, is crownd with the crowne of constant truth & adorned with the xii. names of eternal blessednes: & traueling with spiri- tual frutes, is, True knowledge of God, True Feare, Love of God, true deuotion, &c. being payned with aduersities & calamities in this world, crieth with the Patriarchs, Prophets, Governours, A- postles, Teachers & such like, to be deli- uered out of and from al worldly wret- chednes, to enioy the promised ietern- ioies of euertlasting blessednes. But such & so extreeme is & hath byn the hatred of the old enemy Sathā that red Dragon (by the heads of his malignant church) that is, by impiety, idolatry, & infideli- ty, and by the Hornes that is by vio- lency,

loncy, iniury and tyranny of Pharaon  
 & Nimrod, Nabuchodonosor and such  
 like cruell persecuting powers: with his  
 tale of blasphemy, hypocrisie and su-  
 perstition, euen more enuying the veri-  
 ty of the doctrine propheticall and e-  
 uangelicall in all ages) that when gods  
 church hath bene most ready to  
 bring forth her sincere founteynes of good  
 lyfe and doctrine, then hath this red  
 Dragon, with open iawes of tyrant  
 nicall power, exalting his chyle vpon  
 the skyes, and as he is layde downe  
 that is called God, &c. *1. 2. 3.* been most  
 ready therewith to swallowe downe  
 the thirde parte of the flames, that is  
 too saye, not onely too obscure the  
 light of the true words of God, and of  
 the glorious Gospel of his sonne Iesus  
 Christ, but also utterly too easen-  
 der toote all true testimonies there-  
 of. Yet blessed bee the Lords God of  
 Israel, who being careful for his elect,  
 doeth nowe and then raise up a mygh-  
 ty saluator vnto his people, *1. 2. 3.* in sen-  
 ding one or other good *Mikah*, with  
 his Angels, that is too say, one or other  
 godly religious and christian Prince  
 with

with his Godly religious and christian  
Nobles, Bishops, Doctors, Preachers,  
and Teachers, who with the sword of  
Truth, the shield of faith, breastplate of  
righteousnesse & Helmet of hope vnto  
saluation in Christ haue borne away like  
victory & prize of like *Gigantonachis*,  
with the triumphe of truth according  
to that saying *Thou shalt fight with the  
Lion: for the Lion shall overcome thee*,  
*henceforth is the Land of Lords, and  
King of Kings* and they which are on  
the side called and cleid with faithfull  
As per 17. Experience of this spiritual  
Story (Right honorable) doeth the sa-  
cred bible sufficiently administer vnto  
vs Later ages of the worlde gene vs  
also fresh memorie thereof. And our  
time no doubt by Gods providence  
can testifie too his prayse and glorie.  
It is not pastie fourtie yeeres agoe  
since the triall of this was wonderfull-  
ly manifested to all Christendome, by  
the state of Gods church, disqui-  
eted in *Germany*. What time a  
little before the death of that noble  
Prince George Duke of *Saxony*, the  
citic

tie of *frankfurde ad Adamum* was  
 vexed with the enmity of the Romish  
 Dragon so that after some prurruption  
 on both sides, it was the good prou-  
 dence of God to moue the myndes of  
 the noble Princes electors there, to re-  
 quire of the Emperors Maiesty Charles  
 the fifth then liuing, a determinate  
 convention or meeting for the estab-  
 lishing of true religion, and abolishing  
 of Popery, which being decreed too  
 bee had at *Hagonea ad Rhenum* in Ger-  
 many *anno 1540* thither amongst  
 other learned Germanes came the re-  
 verent Doctor *Philip Melancthon*. Who  
 thinking too have full conference by  
 disputation, in presence of *Granvel-  
 la* President for the saide Emperon:  
 even at that time *(ip[s]is adversariis longi-  
 antissimis)* were utterly disappoynted  
 of their expectation: For *Ecclus* the  
 Popes champion with his confede-  
 rates seeking priuy and secrete shifts  
 of lettres, refused that conflict. And  
 the matter being deferred till the yere  
 following 1541 too bee handled at  
 *Ratisbona* thither in person came the



said Emperour, the Princes electors of  
 Germany with their lerned Diuines, &  
 the Popes legate with his adherents the  
 aduersaries, By whom after some dis-  
 putation and concertation had, the  
 conuention for that time was there  
 also dismissed, vpon sufficient good  
 considerations, & by reason of the Em-  
 perours expedition in his warres a-  
 gainst the Turke. And after that, as the Reuerent  
 Iohannes Camerarius testifieth, (who  
 writeth the whole discourse of his life,)  
 this zealous Prince desired not in  
 defence of Gods quarrell, as by publi-  
 shing his other workes before. Namely  
 his *Confessio fidei*, exhibited at *Witten-  
 berga*, and his *Sinula* addressed for the  
 pacification of the controuersies in  
*Frankfurde*. So now he did write this  
 booke intituled *De Ecclesia*, after the  
 assembly at *Ratisbona*. Like a Godly  
 wife *Economus* in the Lorders house,  
 and like vnto the prouident *Scriba do-  
 mui ad Regibus Caesorum*, (as Christe  
 saith *Mat. 13.*) bringing forth with  
 the good *Patresfamilias* this learned af-  
 section

fession of spirituall treasures *Nona-*  
*rum & Perpetuum* for confirmation of  
 the antiquity of Gods true church,  
 and continuation of mans latter inu-  
 tions. Which hee dedicated vnto that  
 Godly renowned Prince and valiant  
 defender of the truth, *Albertus Duke*  
*of Prusse and Margrave of Brandenburg.*  
 The remembraunce whereof surely as  
 it is notable, so were it a thing inuiri-  
 ous to deteine fro the posterity of the  
 faithfull such a testimony of profound  
 knowledge. And agayne, as Germany  
 hath bin a natural nurse to the vniuer-  
 sal dispersed and afflicted church of the  
 gospel long agoe, so haue wee in En-  
 glande great cause praying God for  
 both their prosperous estates in this  
 day to embrace, & commemorate the  
 doynge of such godly learned fathers  
 there lating, as haue bin, & yet weould  
 faithful furtherers of Gods glory, & co-  
 nstant friends of that truth, which we al-  
 so now professe. Whereas, (Right hono-  
 rable Earle,) thus by Gods gracious pro-  
 uidence his church with rare & excellent  
 benefits is thus many yeers flourishing  
 amongst

amongest vs: Especially vnder the pro-  
 tection of the immediat next vnder god  
 supreme heade thereof, so gracious a  
 Queene, so godly & religious a Princes  
 our deare Soueraigne Lady, Queene  
 Elizabeth, thus prosperously and pru-  
 dently *holding her house with the wise*  
*woman Prov. 12. that, As the Sunne shines*  
*with open all the worlde, from the seat of*  
*the most highest:* So she beauntie of so  
 good a woman (so vertuous a Virgin  
 Queene and so gracious) must needs  
 be *not only the principall ornament of her*  
*countrye Eccl. 16. but also is a light*  
 of excellent comfort vnto the faithfull  
 throughout all Christendome: Which  
 I pray God continue to the end of the  
 world. And againe, sith in respect of her  
 wise & honourable graue counsellors,  
 with these godly learned Fathers of the  
 spiritually this prosperous peace may  
 verify that Proverb with vs *Sal. 1. 11.*  
*Is counsel as silver, & Seniors.* Who doubteth, to  
 the glory of God be it spoken, that the  
 church of Englande is the *Rhodie* of  
 the world, *The Rose planted in Hierico,*  
*Eccl. 24. yea the flower of the fildes, and*  
 the

Dedicatory.

the Little of the Vallies Cantic Cantico.  
cap. 2.

The which blessed estate when eue-  
ry member thereof is bounden by all  
good gifts to adorne: As it is my one-  
ly, but simple *Summum Bonum* now &  
then too edifie my slender capacity, in  
translating and writing: So at this  
present with the furtheraunce of the  
right reuerend father in God my good  
Lord the Bishop of London by his au-  
thority, and by some helpe of a learned  
Diuine my friendly well willer herein,  
I have translated this book, and geuen  
it the name, or Title of *A Godly and  
Learned Assertion*, &c. Now published  
as a true testimony of my bounden due-  
ty and earnest zeale too the welfare of  
Gods Church present, and of the poster-  
itie. And for good causes mouing me,  
I haue chosen your good Lordship the  
Patrone thereof: As one (whose noble  
progenie heretofore loyall too their  
Prince, and louing too their Countrey,  
especially the Lorde Roar, in the raigne  
of the most victorious King *Henric the  
viii.* for his noble valiaunt and renou-  
med

The Epistle

med seruice in Scotlande most woorthy of memory) your honor deseruing no lesse well to be thought of for your like loyalty, learning, wisdom, godly zeale, and like true seruice also, if like time of neede should requite. And thus humbly craving pardon of your honor for my boldenesse proceeding of an intier good will towards you. And therewith beseeching your noble bountie, to graunt the same fauourable protection vnder the winges of your godly zeale, as an earnest Hypotheca of my duetifull true hearte towards your honour: which as I shall perceiue to bee affected towards my good meaning in this behalfe, so by Gods grace shall I not onely take further encouragement of duetifull gratitude, towards your honour, and my native Countrie: But also as heeretofore, so still shall I rest heartily and incessantly praying vnto the maiestie Diuine and Lorde of Lordes, too endue your Honourable Lordeshippe and the honourable Ladie your Loning Spouse with  
Lam

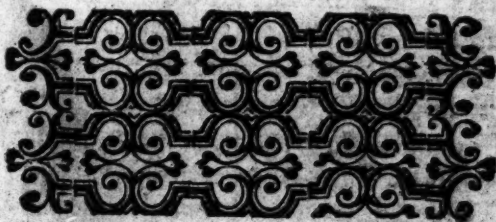
*Dedicatory.*

with long life, perfect health, augmen-  
tation of honour, and true renewme  
in this worlde: And finally the inex-  
pressible loyes of life eternall  
in the heavenly Hierar-  
chie of the moste  
highest *Iehou-*

*ua.*

Your Honorable Lord-  
*ships moste humble and*  
bounden poore Orator,

*Richard Robinson,*



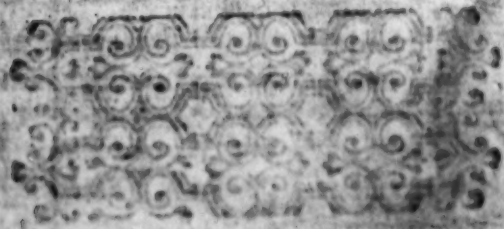


Devotion

With long life, peace & health, again  
ration of honor, and more than  
in this world: And finally the  
possible joys of life eternal  
in the heavenly Hierarchies  
chief of the most  
high God.

Your humble servant  
John Donne

Richard Hooker



THE END OF THE WORLD



*Of the Church, and of the  
Authority of the woordes  
of God.*



**I**t was accustomed often-  
times, to be disputed upon,  
how much credit might be  
giue vnto the opinions of the  
Church, decrees of Syn-  
odes, and sayings of wy-  
ters. For, although wee

holde it for a rule, that wee embrace and haue  
the worde of God in reuerence, yet notwith-  
standinge, when there seeme doubtfull places  
in the wytynges of the apostles, as it were to  
occurre, or come in the way, some men doo di-  
spure, that the opinions of the church rather  
are too bee followed, than the wytynges of  
the apostles.

For some they pretende that the Authority of  
the church, is to be preferred before the word  
of God: and that the Church hath power  
to change or alter suche thinges as are deli-  
uered in the worde of God. Unto these opi-  
nions, doo they cite the saying of S. Augustine,  
which is this: I woulde giue no credit vnto the  
Gospel, were it not but that the authority of

that the ab-  
neraries do  
argue.

It beinge  
anouching  
the  
church allego-  
ry the church

putation and concertation had, the  
convention for that time was there  
also dismissed, vpon sufficient good  
considerations, & by reason of the Bur-  
perours expedition in his warres a-  
gainst the Turke, *gibit sumo gaudet*  
And after that, as the Reverent  
Teacher *Gammardus* testifieth, (who  
writeth the whole discourse of his life,)  
this zealous *Phuere* desired not in  
defence of Gods quarrel, as by publi-  
shing his other works before. Name-  
ly his *Confessio fidei*, exhibited at *Wes-  
gusta*, and his *Situla* addressed for the  
pacification of the controuersies in  
*Frankfurde*. So now he wrote this  
booke intituled *De Ecclesia*, after the  
assembly at *Ratisbona*. Like a Godly  
wife *Economus* in the Lordes house,  
and like vnto the prouident *Scriba do-  
mici ad Regnum Caelorum*, (as *Christe  
Macth. 13.*) bringing forth with  
the good *Patrisfamilias* this learned af-  
fection

which is this I woulde giue no credit vnto the  
Gospel, were it not but that the authority of

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stitutions. Which has dedicated vnto that  
Godly renowned Prince and valiant  
defender of the truth, *Albert Duke*  
*of Prusse and Margrave of Brandenburg.*  
The remembraunce whereof surely as  
it is notable, so were it a thing iniri-  
ous to deteine fro the posterity of the  
faithfull such a testimony of profound  
knowledge. And agayne, as Germany  
hath bin a natural nurse to the vniuer-  
sal dispersed and afflicted church of the  
gospel long agoe, so haue we in En-  
glande greate cause (praying God for  
both their prosperous estates at this  
day) to embrace, & commemorate the  
doynge of such godly learned fathers  
there residing, as haue bin, & yet are so  
faithful furtherers of Gods glory, & co-  
stant friends of that truth, which we al-  
so now professe. Whereas, (Right hono-  
rable Earle,) thus by Gods generous pro-  
vidence his church with rare & excellent  
benefits is thus many yeere flourishing  
amongst

amongest vs: Especially vnder the protection of the immediat next vnder god supreme heade thereof, so gracious a Queene, so godly & religious a Princess our deare Soueraigne Lady, Queene Elizabeth, thus prosperously and prudently *upholding her house with the wise woman. Prov. 25. that, As the Sunne shineth vpon all the worlde, from the seat of the most highest:* So the beautie of so good a woman (so vertuous a Virgin Queene and so gracious) *muste needes be as the principall ornament of her countenance. Eccl. 26.* but also is a light of excellent comfort vnto the faithfull throughout all Christendome: Which I pray God continue to the end of the world. And again, sith in respect of her wise & honourable graue counsellors, with those godly learned Fathers of the spirituallie this prosperous peace may verify that Proverb with vs. *(Salomon's wise counsellors. Sero.)* Who doubteth, to the glory of God be it spoken, that the church of Englande is the *Rhodie* of the world, *The Rose planted in Hierico, Eccl. 24. yea the flower of the fildes, and the*

*Dedicatory.*

*the Lillie of the Vallies Cantic Cantleor.*  
*cap. 2.*

The which blessed estate when eue-  
ry member thereof is bounden by all  
good gifts to adorne: As it is my one-  
ly, but simple *Summum Bonum* now be  
then too edifie my slender capacity, in  
translating and writing: So at this  
present with the furtheraunce of the  
rightreuerend father in God my good  
Lord the Bishop of London by his au-  
thority, and by some helpe of a learned  
Diuine my friendly well-willer herein,  
I have translated this book, and geuen  
it the name, or Title of *A Godly and  
Learned Assertion*, &c. Now published  
as a true testimony of my bounden due-  
ty and earnest zeale too the welfare of  
Gods Church present, and of the poste-  
ritie. And for good causes mouing me,  
I haue chosen your good Lordship the  
Patrone thereof: As one (whose noble  
progenie heretofore loyall too their  
Prince, and louing too their Countrie,  
especially the Lorde *Rox*, in the raigne  
of the most victorious King *Henric the  
viii.* for his noble valiaunt and renou-  
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*The Epistle*

med seruice in Scotlande most woorthy of memory) your honor deseruing no lesse well to bee thought of for your like loyalty, learning, wisdom, godly zeale, and like true seruice; also, if like time of neede should requite. And thus humbly craving pardon of your honor for my boldnesse proceeding of an intier good will towardes you: And therewith beseeching your noble bountie, to graunt the same favourable protection vnder the winges of your godly zeale, as an earnest Hypotheca of my ductifull true hearte towardes your honour: which as I shall perceiue to bee affected towardes my good meaning in this behalfe, so by Gods grace shall I not onely take further encouragement of ductifull gratitude, towardes your honour, and my native Countrie: But also as heeretofore, so still shall I rest heartily and incessantly praying vnto the maiestie Diuine and Lorde of Lordes, too endue your Honourable Lordshippe and the honourable Ladie your Louing Spouse

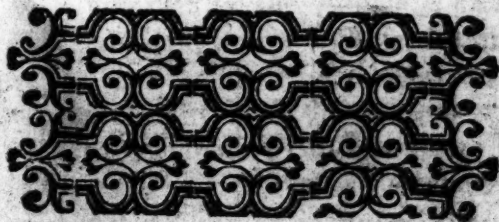


*Dedictory.*

with long life, perfect health, augmen-  
tation of honour, and true renowne  
in this worlde: And finally the inex-  
pressible loyes of life eternall  
in the heauenly Hierar-  
chie of the moste  
highest Icho-  
na.

Your Honorable Lord-  
ships moste humble and  
bounden poore Orator,

*Richard Robinson,*





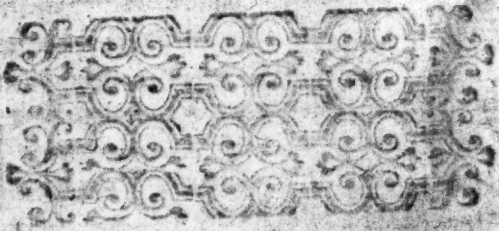
Delectation

With long life, health, and  
tation of honour, and true  
in this world: And finally the most  
possible joyes of life eternall  
in the heavenly Hierarchie  
chiefe of the moste  
highest life.

Your Honorable Lord

John Wolfe  
bounden posteritator

Richard Tottel



# Of the Church, and of the Authority of the word of God.



It was accustomed often-  
times, to be disputed upon,  
how much credit might be  
giue vnto the opinions of the  
Church, decrees of Syn-  
odes, and sayings of wy-  
ters. For, although wee

holde it for a rule, that wee embrace and haue  
the worde of God in reuerence, yet notwith-  
standinge, when there seeme doubtfull places  
in the wyrynges of the apostles, as it were to  
occurre, or come in the way, some men doo di-  
spute, that the opinions of the church rather  
are too bee followed, than the wyrynges of  
the apostles.

Moreover they pretende that the Authority of  
the church, is to be preferred before the word  
of God: and that the Church hath power  
to change or alter suche thinges as are deli-  
uered in the worde of God. Unto these opi-  
nions, doo they cite the saying of S. Augustyne,  
which is this: I woulde giue no credit vnto the  
Gospel, were it not but that the authority of

that the ab-  
neraries do  
argue.

A wrong opi-  
on touching the  
authority of the  
church alleged  
by the aduersa-  
ries.

## In defence of Gods Church,

That the ad-  
uersaries do  
vnder a false  
colour of the  
name of the  
Church.

the Catholike Church imposed me thereuntoo.  
And therfore vnder a false colour of the name  
of the Church, do the Pope and Bishops de-  
cree and commaunde many thinges for their  
sensuality contrary vnto the word of God, yea  
they confirme and stablish wicked doctrine, &  
Idolatry: And also by this meanes the very  
name only of the Church certifieth very ma-  
ny nowadaies from the true doctrine of the  
Gospel which we profess. Therefore needful  
it is that men bee admonished rightly as con-  
cerning the autoxity of the Church.

Pantaleon testi-  
fieth that this  
Michael Seruetus  
for holding a  
new erroneous  
opinion of the  
Trinity, and of  
our Lorde Je-  
sus Christ was  
afterwards put  
to death at Ge-  
neua, Anno  
1553.

Againe, also certaine more malaparte  
busheades, when they imagine newe opini-  
ons out of sayings of the scriptures which are  
lewdely wrested, too bitterly despyse the con-  
sent of the true Church, and all Synodes  
without difference. As when Seruetus wran-  
gleth with the Church of al ages, and dooth  
deprauce the sayings of the word of god, in the  
first Chapter of S. Iohns Gospel, and seeketh  
after a more free interpretation, as bee thin-  
keth. To the ende therfore that such a mala-  
parte busheaine shoulde bee restrained and  
bydeled, the Church had need of her bodys  
by al meanes, (if I may so say) as the olde sy-  
nods and wyters doo alleadge their first te-  
stimontes, which they haue taken from the  
Apostles,

and of his worde.

**Apostles and other Anchors.**

**Tertullian** writing against Praxeas, sayeth thus, wee must holde this for a rule against all Heretikes: Rectum est, quodcumque primum, quodcumque vero posterius ad idem. That whatsoeuer was first, was good, but whatsoeuer was last, is counterfeit. And surely he calleth that first, which the Apostles first came vnto, for so he doth interpret himselfe.

**Irenaeus** writing against Florinus, allegeth the authority of them which were in the first age, and nameth the authority of Pollicarpus, who was the disciple of St. John the Apostle: for hee saith that he would haue detested the opinions of Florinus, if hee had heard them, & would haue shunned the place (wherin they were declared) as to thome and polluted.

**Basilus** allegeth his miracle whole goodly, hee sayeth, was then specially commended: and he addeth that shee revealed her doctrine of Gregory Neocesariensis, which at that time for his learning & miracles was famous: also refused Samosatenus, and left him posterity a brieue confession of the faith, which concerneth an excellent testimony of the Trinity. And it is apparant in the 7. booke of the ecclesiastical history.

**Examples of the fathers alledging the Church.**

**Tertullian his testimony.**

**Irenaeus.**

**Basilus allegeth his miracle, for her goodly.**

**Origenes**

# In defence of Gods Church,

Origen allegeth  
the Apostles.

In the 8. Chapter of S. Paule too the Ro-  
manes, it appeareth that the Churches recea-  
ued their tradition from the Apostles, that in-  
fants might be baptised.

Phil. Melancthon  
purpose in dissi-  
nition of the  
true Church of  
God.

Galat. I.

hee speaketh,  
who be the eni-  
mies of the true  
Church.

What, & who  
bee the true  
Church, and  
where.

Origen allegeth the Apostles, as tou-  
ching baptising of Infantes. For he saith, that  
in the 8. Chapter of S. Paule too the Ro-  
manes, it appeareth that the Churches recea-  
ued their tradition from the Apostles, that in-  
fants might be baptised.

These do rightly alledge the auctority of  
the church. Wherefore I wil orderly declare  
what the church is, & what Church is too bee  
heard, & that wee must vse approoued testimo-  
nies. And yet notwithstanding that the doctrine  
is to be iudged out of the woorde of God, that  
the chief auctority of Gods word may remain,  
according to that saying, If any man shal teach  
any other doctrine, let him be holdé as accursed.

But first, when I speake of the Church, I  
do not meane Popes, Bishoppes, and others  
which do allow their opinions in this behalf:  
For these are the enemies of the true church,  
some of them being Epicures, and other some  
of them manifestly giuen to Idolatry: But  
I call the Church, the society of them which  
truely beleene, which haue the Gospel and  
Sacramentes and are sanctified by the holy  
Ghost, as (in the 5. Chapt. of S. Paule too the  
Ephes.) the Church is there described and as  
in Iohn. 10. Where it is saide, My sheepe heare  
my voyce.

And

and of his worde.

3

And although it bee needful, that this true church should be everlasting, because the kingdome of Christ endureth for ever, & it is written, I will remaine with you until the ende of the world. Mar. 28. Yet we must understand and know that this true church, both not always flourish together in one place; but oftentimes becommeth a very small Church, and afterwards againe is restored by God when true teachers are sent thereunto: As in tyme of Noah, the church was in a narrow towne, & a congregation of a fewe persons.

The Church in the first age of the world before the deluge.

So after the deluge, Melchisedech, who was the soone of Sem, the soone of Noah, retained the true doctrine. And when Idolatry increased amongst the Chaldees, & that the true doctrine of God was almost extinguished every where, God, by calling Abraham, renewed his Church. Afterwardes the familie of Abraham and a fewe of his hearers became the Church, when as in meane tyme the Chaldees and Egyptians boasted themselves too bee the posterity of the fathers, that they retained the examples of the fathers, and manner of worshipping God, & openly declared themselves to bee the people of God, when they retained not Gods word amongst them, although they had retained ceremonies, wherunto notwithstanding

The Church in the same age after the deluge.

The Chaldees and the Egyptians boasted themselves to be the church and were not.



# In defence of Gods Church,

standing they deuiled peruerse opinions, and  
moreouer added Idolatry.

In the time of Achaz, was the church extin-  
guished in Israel, afterwards againe by Elias &  
Eliscus it was encreased, and yet after that did  
it decay againe.

When Christe was borne, there was a  
very small Church in Iury: namely, Ma-  
ry, Ioseph, the family of Zacharias, Symeon,  
Anna, the sheepehearbes and a fewe others.

In the meane time Ecclesiastical iurisdiction  
was in the dealing of the Pharisees and Sa-  
ducees, which were notoriously knowne a  
wicked people. Also the Saducees were Je-  
hucites, and yet notwithstanding challenged  
they the title and name of the people of God,  
but the Iewes especially.

And so in time of the Prophetes the true  
church was but slender as in Esay. 1. Where it  
is testified, Except that the Lord had left vncon-  
uersed, we shoulde haue bene made like vnto  
Sodom & Gomorra.

These wordes most gruely do admonish us  
that we shold not thinke or iudge of the church  
as of a mortall gouernment, neither that wee  
measure the same by succession of Bishops, or  
by degree, or seate of the Bishops of Rome:  
but that we do acknowledge the church to bee  
amongst

Anno Mundi

3970. Luc. 2.

1570. 12. 21

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amongst the which retain the true doctrine of the gospel. In this society there must needs be some true beleuers: For vnto this society doe the promises pertain. Therefore *Isaiah* berea- ueth the princes & chief bishops in his time of that sadly cicle, & saith, That there was a small offspring in that self same people, left, which was called the people of God.

Enemies of the church in *Esa-*ys tyme.

And in the time of *Jeremy*, when the kings & Priests set themselves against him, the church consisted not of the multitude of those priests, but of them which beleued the preaching of *Jeremy*, *Amos. 3.* So and in such manner shall *Israel* bee deliuered. That if the Shepherds do take two legges, or a peece of an eare out of the Lyons mouth, &c.

Enemies of the church in *Hieremyes* tyme.

And finally at the length there was a very small church, in respect of the multitude of the wicked ones, when as all nations (the people of *Juda* onely excepted) had utterly losse the knowledge of God.

All Nations except *Juda* onely had utterly losse the knowledge of God.

The Scripture also foretelleth that after the Apostles tynes, there shoulde happen deadly persecutions vnto the Church, as in *Mark. 14.* Many false Prophets shall arise and shall deceaue many.

A premonstration of the state of the church after the Apostles tyme. *Matt. 14.*

Again our sauiour *Christ* saith, When you shall see the abomination of desolation standing

The Romish Synagogue reputed for the Church.

## In defence of Gods Church,

One probable  
testimony by  
the abuses of  
Masses, &c.

standing in the holy place, &c. *Mat. 24.* Here,  
both he signify that in the church which is so  
called, shall Idolatry aryle, whereby true do-  
ctrine, and true worshipping of God shall bee  
ouerwhelmed, and there shall bee made a deso-  
lation of the Church, that is too say, a saltati-  
nes or suppression thereof. And so in deede it  
hath come to passe. For after that the abuses  
of Masses and superstitions of traditions did  
once aryle, there haue followed darkenesse of  
true worshipping God, of sayth, of inuocati-  
on in sayth and of functions in vocations too  
bee performed: Because mans conscience be-  
holding her owne merites is not able too vn-  
derstande the forgiveness of sinnes, nor com-  
prehende the manner of true calling vpon  
G O D, and the expecting for his diuine  
helpe.

The Church of  
the latter age.

Moreover it is saide, They shall worke  
signes and wonders, that, if it may be possible,  
the very elect ones shall bee deceaued.

*Theff. 2.* There shall happen a departing from  
the sayth, &c. *Also Luke 18.* Think you that  
when the Sonne of man cometh, he shall finde  
sayth vpon earth? *Againe, in the 88. Psal.* Hast  
thou made al men for nought? For, it is a com-  
plaint vpon the decay of the Church in tyme  
to come.

These

These sayings doe witnesse, although it  
be needefull, that the Church bee preferred,  
notwithstanding in the latter age especially  
that it is filled of a compaignie of a few persons  
which are despised and abject in this life, as  
S. Paule saith, Not many wise, not many might-  
ie men. &c. 1. Cor. 1.

The Church  
ought in the la-  
ter age especial-  
ly to be cared  
for and prefer-  
ued.

These testimonies haue I cited too that  
ende, that wee may better consider, what  
the Church is: and that the minde bee with-  
drawen from carnall opinions, whiche ima-  
gine that the Church is the politike or consti-  
tution of the Bishoppes, and doe tie the same  
unto the ordinary succession of Bishoppes, as  
the States of government doe consist in the or-  
dinary succession of the Princes. But it is  
erh otherwise with the Church. For this is a  
multitude not tyed unto ordinary succession,  
but unto the worde of GOD. There is the  
Church renewed, where God renoweth doe-  
ctrine and giveth his holy spirit. And that  
Churches are thus to be governed and prefer-  
ued, not by ordinary succession, S. Paule doth  
witnesse the same. Ephes. 4. Hee hath giuen  
giftes vnto men, that the Apostles Prophets. &c.  
For, hee teacheth, that, that is properly the  
Church, wherein Christ is effectually woonne,  
and giveth true Teachers. Therefore, when Church

The Church  
is not tied vnto  
ordinary succe-  
ssion of humane  
States but vnto  
the worde of  
God.

The true  
Church  
is not  
governed by  
others, and  
which S. Pa-  
reneweth & te-  
acheth the  
Church

## In defence of Gods Church,

Note  
Authority of  
the Church ob-  
jected.

As the name of the Church and the authoritie thereof is objected unto vs: Let vs first consider, whether mention bee made of the true Church, either els of the multitude of Bishops, and the politique succession thereof: neither let vs suffer our selues to be terrified or discouraged from the worde of God, vnder a false pretence of the name of the Church.

Dore touching  
the true church  
it retaineth the  
doctrine of the  
Gospel.

Secondly as for that wee haue declared which is the true Church, let vs now adde therewith that this true Church, which is but small, and a company of holy ones, doth retain the true doctrine of the Gospel, or the articles of the faith, like as St. Paul calleth the same. The seate of truth. But this selfe same true church hath her doctrine, sometime more, and sometime lesse pure & manifest. She hath also in her many weak and feeble members, as the Apostles were the church, but yet they vnderstood not (before the resurrection of Christ) what should bee the kingdome of Christ. For Peter (after the holy Ghost was geuen) did yet suppose that the rites and ceremonies of the lawe was needfull to be vsed: but when he was admonished fro heauen, he then knew that the kingdome of Christ was not a Iudaicall policy, but spirituall and continual worshipping of God.

The Apostles  
were the church  
but yet they  
neither knew  
what the  
church was be-  
fore the resur-  
rection of  
Christ, neither  
what manner  
kingdome, Chi-  
stes kingdome  
should be.

Afterwardes



## In defence of Gods Church,

excellently learned, of good conversation, and  
outwarde shewe of holynesse, which seeme to  
themselves to speake most holy thinges, when  
indeede they are farre of from the true light,  
(that is) from the true vnderstanding of the  
wordes of God. Concerning such persons, I  
speake not as yet, but I onely make mention  
of the true members of the Church, which  
for the more parte, are weak and infirme.

An inuincible  
grounde of the  
true Church  
mentioned by  
S. Paule. And  
a true ground  
of the true  
Church, subject  
to overthrowes.

So therefore saith Saint Paule, 1. Cor. 3.  
No man can lay any other foundation, then that  
which is already layde. But some man buildeth  
vpon it Golde, other wood, and other straw or  
stubble, &c.

By the foundation, he meaneth, The Arti-  
cles of the faith, that is to say, the whole summe  
and scope of Christian doctrine, and the doc-  
trine of Christes benefices: but herunto (saith  
he) some shall adde profitable doctrine and in-  
terpretation, and true spiritual honouering of  
God, and these be called Golde. Some other  
shall adde straw and stubble, (that is) hurtful  
opinions, and which are infected with some  
errores, Like as in the first age of the world,  
ther were ordained ceremonies which brought  
with them false opinions.

An inuincible  
opinion of the  
builders in

As I do iudge S. Ambrose to be a true mem-  
ber of the Church. And yet even he thus speaketh

kech



kech of the Lent faste: *Cetera ieiunia sunt voluntatis, hoc necessitatis est.* That is, other fastings are voluntary, but this is of necessity. This opinion of Ambrose is straw & Rubble, added to the doctrine of sayth.

Fasting: Rubble added by Ambrose

So Basilius addeth Monkerie, as straw and Rubble, and commendeth this kinde of life with immoderate and false commendations. When as in deepe hee was therefore reprehended of his owne Bishop.

Monkerie: Rubble added by Basilius.

Butt as it is no small fault too ordering newe woorthippings of God: the Scriptures warneth vs hereof, and this one sentence sufficiently sheweth the same: In vaine doe they woorthip me with commandementes of man: *Matth. 23.* It is a grievous sinne against the first commandement, to ordeine up all other woorthippings not commaunded by God. For the first precepte, seeing it forbiddeth there shoulde be any strange Gods, doth also forbid strange woorthippings.

*Esay. 29. 9.*

Cyprian beareth canonically punishments, which then was bled, and hee confirmeth opinions, as though they were necessary, & that by reason of them, sinnes might be forgiven. Sometime againe he saith, that without this absolution of sinnes is unprofitable. Peraventure hee thought more convenient hee should then

Punishments by canonically laid, to be added by Cyprian.



In defence of Gods Church,

then he saith: Notwithstanding these are no small errorres; but very thicke stubble obscuring the doctrine of Christes benefices and of faith which we shoulde haue in him.

Furthermore, oftentimes, writers haue writte more comodiously, then they haue spoken, because for the most part they were very negligent & vnperfect in teaching, & borrowed many sentences and methodes of the common people, wherein consisted some kinde of errors. As for example, August. borrowed the name of satisfactiō, fro the vulgar sort, yea although he doth openly reprobeth the errors of satisfactions. He troubleth himselfe in the interpretation of this sentence, that euery sinne is voluntary, where he disputed of the sinne originall, when notwithstanding the Sentence is a ciuill saying sette downe concerning external offences.

So cal they the supper of the Lord an oblatiō, after the maner of the people, whe it is not an oblation, but Christ himselfe was the high Priest, which offered his owne sacrifice. And indeede in times past there was not made in the ceremony of the supper, an oblation of the body and blood: but befoze the consecration, there was breade offered, and other thinges and the Priest saide that he did offer by prop-

ers

Errors of satisfaction reprobated.

The Supper

of the Lord

called after the

maner of the

people

called oblation

ers and thankesgiving, and all the service, which was wont there to be done.

Although therefore the oblation was not understood after one manner, yet notwithstanding the name afterwarde was wrested by to the oblation of the body, whereupon have ensued great abuses.

Dionysius in that booke which containeth ceremonies of the Church, when hee doeth diligently describe the order of the Lords Supper, yet doth he not at all make any mention of the oblation of the Lords body. Neither doth the canon of Basilus containe this oblation: but after this, I will speake more concerning the Lords Supper. These things onely have I added too the end, I might declare how that in tymes passe the ancient writers now & then have borrowed incontinent speeches of the people, as it is wont to happen in all ages.

Sometime they are overcome with judgments & examples of the multitude (which is not godly) that they bee drawn into superstitions by some humane imagination: As in the Nicen Council, except Paphnutius alone had stood the same, the opinion of them had bene allowed for good & would have made a decree, that priests should abstaine from their wives.

*the same*

*Dionysius his booke concerning ceremonies.*

*the same*

*The multitude holding some one Church have bynes a great stroake with some persons.*

## 3 In defence of Gods Church;

Custom also  
hath done the  
like.

Examples of  
great person-  
ages appro-  
bate the people  
into darkness.

Origen a godly  
member of  
the church had  
his errours.

Terrill another  
had also his  
firmities.

So did custome overcome Cyprian and many others, insomuch that they did allowe the forbidding of marriage. Also the whole Nicene Councel, beyng overcome with the agreement of a multitude, of of time, ratified the Canons of penance, which afterwarde brought forth intollerable erreures. Examples also of greate personages doe oftentimes deceaue the Godly: Like as the example of Antonius caused many to erre.

Hitherto haue I spoken of the godly, which although they bee holy, yet notwithstanding very many of them are weake. Nowe will I procede further touching those which doe transgresse.

Sometimes the Godly doe bitterly transgresse, and lose the holy Ghost (as I do iudge) that Origen did utterly fall, especially if hee affirmed those monstrous errours, That there shoulde be innumerable worldes: That the very Diuells at the last day shoulde be saued.

Terrillian also doth vngodly disallowe the seconde marriages, but peradventure they haue afterwarde repented. For many hauing fallen in darke both in life and doctrine, haue and yet at length doe amende. And very oftentimes doth it happen that holy men doe thorowly fall, and doe not iudge according to the

the word, and spiritual light, but are deceived by the imagination of reason, which notwithstanding afterwards doe better advise themselves: Like as God is altogether ungressed; when by mans advice and counsell he is dayned strange kindes of worshipping God.

Many godly members of the Church have beene deceived by the imagination of reason, have yet at length bene reclaimed.

The true Church may sometime have her faultes

Of all these, followeth this conclusion; although the true Church, which is but small in number, retain the articles of the faith: yet notwithstanding the same true Church may have her faultes, obscuring the articles of the faith.

Furthermore, many doe say, that they altogether allowe and receive the error, against the articles of the faith, although peradventure some of them do otherwise mind.

Many godly members of the Church have beene deceived by the imagination of reason, have yet at length bene reclaimed.

First, therefore, when the authority of the Church is alleadged, wee must learne, whether it be the consent of the true Church agreeing with the worde of God.

Authority of the true church alleadged, how to be piosed.

Secondly, it is so to be said that the doctors which we count, have oftentimes fallen; and peradventure some of them were no members of the Church at all.

Doctors of the Church.

Thirdly, another Difference is to be added. In that sort of Church which is called the Church, there is a great number of

Doctors of the Church, some of whom are not members of the Church.

# In defence of Gods Church,

ungodly persons, of whome many excel the others in authority outward shewe of religion, & opinion of doctrine: such as were the people of Iuda in the tyme of Hieremy, the Bishoppes & wicked priests that alledged against Hieremy the authority of the seate, of the lawe & the very promises: affirming that the lawe shoulde not perishe from the Priestes: they denyed, that their congregation coulde erre, when notwithstanding they did altogether erre, and disgeresbe in matters from Hieremy. Also in Chrystes tyme, there were very fewe godly persons, namely, Zacharias and Symeon,

The ungodly multitude firste embraced Paleses.

Furthermore when the ungodly multitude hath authority in the Church, it ordaineth many false and wicked thinges in the name and under the ricle of the Church. Such as the multitude firste embraced the application of Paleses, for the quicke and dead, & moreover the estimation of bowes, and wooshipping of Sainctes: afterwarde the very example of these thinges did hurt the godly. And such a multitude, decreede in a certaine Synode, that marriages of Priestes shoulde utterly be taken away. For it oftentimes comes to passe in the church, that ungodly persons of excellent wittes boldly challenge unto themselves the ordinance of religion, by many wisdoms: who when they bee not mooved or

The ungodly multitude decreed that marriages of priests shoulde utterly be taken away.

affected by the worde of God, but are led  
therevntoo by the imagination of reason, and  
seeke for apte opinions for their purposes, do  
vnto such errors, like as Samosatenus,  
Arius, and Pelagius. Others seeke to establish  
rites, or seek for fayre kindes of govern-  
ment, good ordering of the people and with  
these vnto are mooved to the instituting  
heaping vnto of sabbie ceremonies, as the  
Spokes do, as Gregory did, and as at this day  
the popes, bishops, princes, & many lea-  
rned, seeking to vnto a forme of the church  
are mooved with many willesome: & revealing  
the word of God, will establish a church accord-  
ing to their owne imaginations, neither doo  
they see it is a horrible impiety to hide away  
the word of God, to seeke god without his  
word, to obtaine meanes & manner of worship-  
ping god, by mans opinion, without the expre-  
s shewment of god, to change the true opi-  
nions, & oppresse the purity of gods word.  
When, therefore, the authority of the  
Church is objected vnto us, as of the ap-  
plication of Passes, the church doth not erre,  
The Church hath thus many ages vnto Ma-  
ior. Therefore this custome is to bee observed.  
We must answer vnto the Maior: The vnto  
sal church, which is the multitude of them that  
governe in the church, may erre, as the Bishops

Samosatenus, Arius, and Pelagius, heretikes, living about the yeeres of our Loyde.

Samosatenus, Arius, and Pelagius, heretikes, living about the yeeres of our Loyde.

Samosatenus, Arius, and Pelagius, heretikes, living about the yeeres of our Loyde.



In defence of Gods Church,

and Priests in Hieremie time, & in Christe time  
and Apostles time, and in the time of the  
And although besides that number, there  
are some good persons, which remaine still  
the Articles of the faith. And notwithstanding  
them they beeing moued with examples, doe  
enter into certaine courses whereby it  
is manifeste, that they receiue the same as-  
tation of faith lesse pure, when they ought to  
be as pure as Bernard is, some too haue had  
better iudgement, then others, although yet  
beeing in the same confounded into many ex-  
tremes, to the sholes of Hell, and the danger  
of the soules, and the power, and the worshipping of  
Saintes.  
Therefore the history of the martyrs is  
not to be alledged against the word of  
God, but we must returne to the rule, If any  
man teach any other Gospel, let him be holden  
accursed: Gal. 1. 9. Let the chief authority be  
of the word delivered by God. Afterward  
that is to be repured the church which agree-  
eth with that worde, as Christ saith, My sheep  
heare my voyce, Iohn. 10. and Saint Au-  
gustine sayeth: The question is, Where the  
Church doth consist. What shall we  
then doe? Shall we seeke the same in our  
monies, or in the monies of the chiefe head  
of the church, many are the Bishops





11 In defence of Gods Church;

reade this saying: In the beginning was the  
word, surely he would not think that any  
person were to be understood as  
at the question therefore, whether is  
profess not against such to oppose the authority  
of the church: Where I answer: That the  
Church is to be heard so farre forth as the gospell  
commandeth. She shal say almes, the con-  
gregation is to be heard with labour, the  
wordes of God both here and which is called  
the church, even as we commande our  
sons, to be heard. Let vs therefore heare the  
church teaching and admonishing us. But we  
will not growne out beliers upon the authority  
of the church, for the church doth not infallibly  
Teach: of the sayd her doth only teach,  
and admonish us. But for the word of God  
must we helpe, when manerly we being ad-  
monished of the church, do understand that this  
sentence is truly a without subtil allegation  
delivered in the wordes of God.  
Demosthenes would not  
think of a person, if he should receive that  
sentence. In the beginning was the word: See  
But the hearer, being admonished of the  
church, (that the word signifieth the person, to  
say the sonne of God) is now helped of the  
church.

How the church  
is to be heard.

How the church  
is to be heard.

and of his word.

11

church, teaching and admonishing him, & the same heareth both beleue the article, not for the authority of the Church, but because hee seeth this sentence to haue assured testimonies in the same scripture: hee seeth there is mention made of a certaine person, who taking vppon him nature of man in the worlde, was conuersant with men. Hee seeth that this person is called the woorde: hee gathereth apt and firme testimonies of both natures in Christe. For; hee knoweth that touching the nature of Godd we must beleue the heavenly booke declared, and that it is great wickednes to inuent opinions, as touching the nature of Godd, without his testimony. *1. Peter 1. and 19. Mark 8. Heare yee him.*

The first of these is the  
 fact that the  
 of the  
 of the

Touching vnderstanding  
[the word] It is  
the second  
person in tri-  
nity.

to the  
to the  
to the

Also, The first Church is of force, as  
The witness of the Apostles. But I speake  
as touching doctrines, and not mans traditi-  
ons, for they woulde haue doctrines too bee  
firme and perpetuall, but mans ordi-  
nances they woulde not haue to bee perpe-  
tual and immutable. Neither did the Apostles  
erre in doctrine: Therefore it is profitable to  
retein those testimonies whereas the moste  
auncient writers doo alleadge the authority of  
the Apostles.

The first church  
of the Apostles  
touching do-  
ctrine, and not  
mans tradi-  
tions.

1877

## In defence of Gods Church,

**Ancient Fa-  
thers citing te-  
stimony of the  
Trinitie.**

As Origen, Tertullian, Irenaeus, Gregory  
Neocæsariens, Alexander Bisshope of Alexan-  
dria and many others doe cite their testimo-  
nies touching the Trinitie.

Who when they doe witness that the dog-  
trine of the Trinitie was receaved of the A-  
postles, do greatly stablish and confirme the  
Godly. Therefore such testimonies are not  
at all to be despised nor contemned.

**How writers of  
former ages  
are to be heard**

And I saye also, that the writers are to  
be heard as now in like manner we say, that  
our Preachers are to be heard, because there  
do some remayne still in the Church, which  
doe retaine and embrace the truth, in some  
place more pure, in some other places, lesse  
pure and corrupt. But heere we must adde  
this, That they which are heard, are to be  
judged by the woordes of God, which thing the  
rule of doctrine induceth, alwayes admoni-  
sheth.

## Examples.

**Examples of  
the same way.**

Augustine, (touching originall sin) more  
sharply contendeth, then the rest. Therefore  
hee doeth bothe teach and admonish, and  
when we see him truly and without subtile-  
ty to recite any sentence of the scripture, we the  
beleue

believe the article, not for Augstine, but for  
the word of God, and therefore that the argu-  
ments named have bene the same opinion, al-  
though they have not handled this article so  
copiously as so plainly,

**An other.**

Peter Bishop of Alexandria contending  
gainst Arianisme affirmeth, that such as fyde  
away from the faith are to be excommunicated  
and hee allegeth an ancient canonie. For  
these wordes Epiphanius saith thus, As the de-  
crees which bothrome and ipseus against Arianisme  
declare: Therefore the same Bishop of Alexandria  
doth both teach and affirme, that such  
as fyde away are to be excommunicated. This  
wee may believe, not for this Bishop, but for  
the sentence of the church, in which the  
wordes of God, and his apostles are witnessed  
the ancient church do confirmeth this.

Opinion of an  
ancient father  
touching such  
as fyde away  
from the church

**Synodes or Councils.**

The same doe I say touching Synodes or  
Councils: That they are also to be hearkened  
unto, when they doe dispute touching such  
wordes of God, doe teache and admonish us:

Examples  
both Synodes  
and Councils

22 In defence of Gods Church,

but therunto let iudgement bee adioyned, & when they deliver vnto the worlde thinges which are true, let vs giue credit vnto them, for the woordes of God. As the Nicene Councell taught both godly and profitably, and admonished al posterity, of the sonne of God. But we beleue the article, not for the Synode or Councell, but bicause wee see it so expessed in the woordes of God.

30 The other thinges, which are without the Scriptures are not so wel to be embraced, As the Councell of Nicen, instituted Canons of repentance, which are man traditions, besides the Scriptures, and haue bene the founteyne of many superstitious opinions.

31 Sampson gooden could not expounde the whole which was propounded at the Court, but that his wyle was firste asked the question: Whether Sampson saye vnto them, except you haue sawe plowed with my becker you shoulde not haue cut my question.

32 lyke wyle, muste wee diligently looke about and make inquiry where the Church is, which hath the woorde of God, and wee must see which multitude of the fathers or of Councelles is the purer & vncorrupt: that is, which of them haue the lesse opinions besides the

Indicium, cap. 14.  
A comparison  
by triall too  
not where the  
Church of God



the word of god. These things doth the church  
teache, admonish and testify. But we must see  
whether those things which the propounders of  
heresie, haue the same testimonies of Gods  
woorde, yea in scripture as doe in the wordes of

And thus it becommeth the good people to  
knowledge and confesse that the fathers haue  
deserued well of their posterity, which with  
sharp and earnest contentions haue defended  
and retained godly doctrine: which doctrine is  
not finally to be accepted upon. We should  
perceiue that sayinges of St. Augustine, I

woulde not beleeue the Gospel, were it not for  
that the authority of the Church mooued mee  
therevntoo. Augustyne dooth not beere thynke  
that the authority of the Church is greater, than  
of the woorde of God: or that the church can  
abolish articles expessed in the word of God:

but he thinketh that the church is the keeper,  
and Testimonie of those articles. Wee woulde  
not beleeue the Gospel, but that the church doth  
finde it againe as it did testify, that this do-  
ctrine was delivered vnto us from the Apostles.

And this saying is of force to confounde  
strange opinions: which were neuer heard  
in the Church, lyke as the Manichees haue  
invented newe dotting opinions.

The godly must  
acknowledge  
that the authority  
of the Church  
is not greater  
than the word of  
God.

Augustynes opi-  
nions touching  
the Church.

to asinomis  
chris



21 In defence of Gods Church,

As for the doctrine next last touching in gene-  
 rally, must needs be true in the beginning  
 by the preaching of the Apostles. Therefore  
 strange and altogether unlike to our opinions  
 not used in time of the apostolical Church  
 to be retained. But concerning the saying of  
 Augustyne, in other places more amply doth  
 dispute upon. Surely he hath not granted  
 that the Church hath or may have any privi-  
 lege of saying anything contrary to the  
 word of God, or of giving or abolishing his com-  
 mandments in the name of God. And yet he  
 saith of making new or strange articles of the  
 faith.

But the Church  
 hath no such  
 power, since the  
 word of God.

And yet the Church  
 hath no such  
 power.

And yet the Church  
 hath no such  
 power.

Testimonies of  
 Councils.

And yet the Church  
 hath no such  
 power.

people are so in love with antiquity that they  
will hang at ancient traditions of men to be re-  
solved in the church; even as to some they of  
Spain would have all ancient customs be  
stored unto the state of their common wealth  
as the papas seeing that no man was so wise  
by given, are partly faulty and partly allow-  
able; yet notwithstanding they are not agree-  
able unto all church laws ages.

The common  
foes have al-  
ways been an-  
tiquity in great  
estimation.

Conciliū Ne-  
cessar. vnder  
Constantinus.  
Anno. 315.  
Present therat  
Germanus,  
Leontius,  
Basilus,  
Eusebius, &c.

The Council called Nicene was called  
in the year of our Lord 325. The Council of Ni-  
ce was called together by Constantine  
the Emperor, wherein Eusebius bishop of  
Antioche was chief. In this Council, there  
were very great and grievous controversies  
of opinions discussed and debated; and the  
errors of Sabasians, and of Arius were of  
good

Conciliū Ne-  
cessar. vnder  
Constantinus.  
Anno. 315.  
Present therat  
Germanus,  
Leontius,  
Basilus,  
Eusebius, &c.

Nicene Council  
vnder Constan-  
tine, Anno 324.  
Present there  
at 268. bishops.

In defence of Gods Church,

From Couns.

In anno 1211  
na 1212 1213  
1214 1215  
1216 1217

good righte condemned. Also the vices of  
these sellen Cathari which denied that firste  
had sorcery from the Church, were to  
be requered again, and denied that they could  
haue forgiveness of their sinnes.

Policies for  
the government  
of churches de-  
vised at the said  
Council.

Afterwardes, there were certayne policies  
ordained touching government of churches.  
That the bishopps of Alexandria should go-  
uerne the Churches of the east, and the bishop  
of Rome those Churches of the west adia-  
cent. Also that bishopps should bee confra-  
ted of the other bishopps which dwelt neare  
unto them. These policies, although they are  
profitable, yet they which constituted these,  
would not haue them too bee taken for the ar-  
ticles of the foyth.

Ceremonial in-  
stitutions were  
causes of super-  
stitions.

Abidly, they also ordained certayne ce-  
rimonial institutions: namely, Canons of  
penance, as they termed them, which at  
the first, were not so difficulte, and perad-  
venture were lesse superstitious.

In anno 1211  
1212 1213  
1214 1215  
1216 1217

But afterwardes it grew to an intollera-  
ble yoke, and superstition thereby increased,  
and the free remission of sinnes, was by  
meanes hereof obscured and darkened.  
Wherefore, in this manner, the fathers of this  
Council were not circumspect enough: And  
seeing

Seeing that the event manifested afterwards, *scilicet* that superstitions did hereby increase, let us not in this behalfe so marvel at the dooing of that Council, that wee will eyther allowe, or restore these Canons as profitable for the Church.

Further, wee were therefore better in opinion from the ancient Church: we retain in our Church the articles of the Council, touching doctrine, which properly belong unto the churches. As for the other ceremonies, which eyther are beside, or against the worde of God, they doe nothing at all pertaine unto the church.

Anno Domini 383. The council of Constantinople was called together, of Theodosius the Emperour, wherein was chief the bishop of Constantinople: there was a great controversy discussed hypon and deposed as touching The holy Ghoste, That he is a person proceeding from the father, and the sonne and that he is God: And for their contrary opinion therein, was Eunomius, and other Heretikes of right condemned.

And there were also certain pollicies here decreed, as this one, namely, that no bishops shoulde have any thing to deale in other businesses than in their owne.

Anna

Canon of ex-  
communication.

Canon of ex-  
communication.

Canon of ex-  
communication.

The council of  
Constantinople  
secundum Pantaleonem  
under  
Gratian.  
Anno 383.  
Present therat  
130. Fathers.  
Controversies  
Heretikes.

Pollicies.



which also denied the two natures in Christe, and contended that the same nature of the woorde was sent from GOD, that it was brought forth by the Virginitie, neither that there were two natures united: and here bee seemeth to haue renued the dotting madnesse of Samosatenus, but propounded by some other sleight or cullour. This iudgement of the Councell, is to be commended.

But now there had increased in the church many traditions, therefore this Synode brought forth corrupt constitutions, not touching opinions, but touching ceremonies, & worshipping of God, otherwise then the scriptures allowe, and notwithstanding these ordinaunces, were more within the limites of modesty, then other which sprang vpp afterwards. In this Synode, was first an order decreed which forbade the marriage of Monkes, and of Virgins which had made vowes: and excommunicateth suche as contract matrimony, out of that society, although it addeth some mitigation: and that this may be graunted by the iudgement of the Bishoppe.

But many pollicike ordinaunces were at this time profitably decreed: Namely, That the Bishoppes shoulde not themselves, holde

Many traditions increased in the Church.

Monkes forbidden to marry & virgins which had made vowes.

Pollicike ordinaunces for the Church decreed in the Councell of Calcedon.



## In defence of Gods Church,

the administration of ecclesiasticall faculties; but that Churches shoulde haue theyr overseers. That no one person shoulde haue moe functions then one. That no man shoulde be admitted without the order of Ministry. Also that Bishops in theyr seuerall Provinces shoulde yeerly meete together, and constitute Conuenticles concerning the present con-  
trouersies in the Church. These profitable decrees, of the Synodes, the aduersaries doe dissemble with; and in meane time doe bring forth other lighter matters, to the ende they woulde seeme to oppose vnto vs the authority of the auncient church.

There were also in the meane time other Synodes in other places, eyther prouinciall, or more often assembled: wherein the Bishops of the next prouinces adiacent, did also meete together. Such a one was the Synod of Antioche (before that of Nicene aforesayde) called against Samosatenus; which godly & rightly condemned the wickednes of Samosatenus. Also the like Synode being auncient vncorrupt, called Gangrensis in Galatia, ordayned verie good decrees against the superstitions of marriages, of meates, and of Monkery. And it is manifest that this Councell was gathered too condemne those two Heretikes,

Montanus

**Aduersaries  
charged with  
dissimulation.**

**The Council  
of Antioch under  
Felix the Bishop  
of Rome  
there holden  
about the year  
274.  
Touching the  
heresie of  
this Samosatenus.  
See in Partale  
on page 22.**

Montanus & Martion, with others such, which wonderfully augmented those superstitions.

Since that, there ensued other Countelless more later, as that called Anchirahum, which decreed this constitution worthy of memory: if Deacons in theyr ordinaunce had not promised a single life, they were still too bee retained in theyr ministeries, althoughe afterwards they had married wives: but if they had promised bowes of single life, and afterwards indeede married: they were then too bee remoued and displaced out of the ministry. The same Synode hath also other dangerous & superstitious Canons, of the pteeres of penance.

The Countell of Laodicea in Anno Domini 368. called together, did rightly confounde the Nouatian Heretikes. But it erreth in exacting vpon those Lay men, which already haue had two wives: it willeth them first to be punished befoze they be admitted to the Communion. It doeth also forbid baptizing 14 daies after the beginning of lent: the other politike ordinances there decreed, are good, as namely this one, when it forbiddeth matrimony and marrying with Heretikes. This Synode followed that of Nicene not long tyme betweene.

Twelve of Deacons touching marriage or single life fondly allowed of.

The Countell of Laodicea under Valentinian Anno 368.

Lay men exacted vpon, which had married 2 wives.

Council, Laodicean.

Error of Baptizing forbidden for 14. daies after beginning of Lent.

Marriage forbidden with Heretikes.

## In defence of Gods Church,

The Councell  
of Toledo vnder  
Arcadius &  
Honorius. Anno  
395.  
Articles of di-  
uinity and hu-  
manity in  
Christ.

Deacons.

Excommunic-  
ation of Pa-  
rents.  
A great and vi-  
cious abusi-  
on.

The 5. Councel  
of Carthage vnder  
Aurelius  
Bishop. Anno  
438.  
Presint therat  
74. Bishops.

Under Honorius the Emperour was the first councell of Toledo called, which containeth many profitable arguments of doctrine. For it godly reciteth the articles of the Diuinitie and natures of Christ, and certaine other articles. Afterwardes it adioyned vnto this certayne pollicke constitutions and ceremonies, touching the maner of their anoynting, and touching bowes.

This Synode forbiddeth the preferring of Deacons vnto the office of Priesthoode, if they doe not abstayne from lawfull wiues. Also it doeth excommunicate those Parents which loue theyr daughters with affection of parents if they do marry after they haue once bound them selues in bowes. Also, this colicell doth not admit them once, being married, to come to the communion, except they departe away from their husbands. Pantaleon writeth that this was ratified in Anno Domini. 399.

The 5. Councel of Carthage which was held Anno Domini 438. forbiddeth Bishops, Priests, and Deacons to haue the vse of lawfull wyues. And so by a little and a little the prohibition hereof augmented. Before, that it was lawfull for Deacons to liue with their wiues, as the Synode called Anchirana Synodus

modus both testifie. Afterwardes followed a prohibition hereof. And these ordinaunces touching single life, were thereupon esloones repeated in all Synodes and Councelles, and more sharper punishmentes were adioyned them, as a certaine Councell holden at Toledo ordayned, that the riches or substance of women shoulde be soule away if they returned agayne unto theyr husbandes.

Present thereto  
74. Bishops.  
Marriage of  
ecclesiasticall  
persons forbidden.

For this Councell now holden at Carthage conceynerh also another constitution touching of memory concerning Chappels, and Altars of Saintes, where as theyr bodies were not buried. These Altars and Chappellen, did the Bishop commaunde shoulde bee throwen downe, or if they feared any insurrection of the people, behidden them exempt the people in their Sermons, that they come not to those places. It appeareth that there were some at that time which woulde prohibit and withstande the superstition of wooshipping Saintes even when it was firste springing up.

A constitution  
concerning  
Chappels and  
Altars of  
Saintes.

Pantaleon reciterh that this was ratified in the time of Clodoveus sonne of Pharamund Duke of Franconia in Germany.

The Councell of Carthage in Anno Domini 437. touching the appeale of Bishops

Superstitious  
wooshipping  
of Saintes  
withstood and  
dissembled.  
The 6. councell  
of Carthage un-  
der Aurelius  
Bishop there.  
Anno 437.

Present there.  
Ar. 217, Bi-  
shops.  
Appeals to the  
See of Rome.  
laboured for by  
the Bishop  
there.

Augustine was  
present at this  
Council.

Note.  
The impudent  
falsity of the  
Bishop of  
Rome.

Augustine was  
present at this  
Council.

A Relation  
to the 4. Coun-  
cili holden  
there

A decree tou-  
ching repen-  
tance.

In defence of Gods Church,  
therin the bishop of Rome required y<sup>e</sup> appeale  
to the sen of Rome might be graunted; whiche  
sooner any man had appealed unto the Bishop  
of Rome. And because he would obtain this, he  
played a false part, hee alleadged a counter-  
faine decree, which hee affirmed was esta-  
blished in the Nicene council too that purpose:  
afterwardes by originalles or copies sent  
from Constantinople, the vanity hereof was  
founde out: and the demaunde of the Bishop  
of Rome was utterly refuted. At this council  
was. Sainte. Augustine present. By such  
cunning sleights have the Romish bishoppes  
made themselves away and meane to obtaine  
the Supremacy. This example admonisheth  
us; that wee should not bee so farre to love  
with antiquity, that wee altogether acquie-  
se of all fautes there. The 4. Synode there, contained a decree  
made, Touching Prayer, and offering for the  
dead, in these wordes: Those that repent the  
of their sinnes, which have diligently observed  
the canons of repentance, if they happen too dye  
before they communicate; let the memory of  
them be commended in prayers, and offerings.  
That

That age had not as yet any private Masses, but yet by a little and a little, superstition had increased. This Canon doeth not allowe of the dead, except they had obserued diligently the rites of penance. Also, it addeth a kinde of manner of offerings.

Pantaleon reporteth that this Synod was ratified in Anno 436. vnder the same Bishop Aurelius.

The Councell called Mileuitana Synodus in Africa handled a moste weighty cause, whereat Saynt Augustine was present, and did rightely defende this godly doctrine of originall sinne, of Grace, and of iustification: the same Councell had also certeyne politike constitutions, amongst which, namely, these are woorthy of memory, it forbiddeth lute of any peale vnto the Bishoppes of beyonde the Seas. But indeede this decree, woulde not the Bishoppe of Rome nowe admitt of receaue.

It also forbiddeth Judges, but not Bishops to be required of the Emperour. That was agreable vnto those dayes. Now it were very harde to be obserued: Moreover touching Diuorcements it decreed that the innocent or faultlesse person shoulde not againe contract matrimony with anye other.

The Councell called Mileuitana about the time that Hilarius entred againe into Rome. Anno 420. S. Augustine was present therat with a great number of Bishops.

Sute of appeale to the See of Rome forbid.

Diuorcements



22 In defence of Gods Church, 11

And it moreover addeth that request is to be made, that the Emperour would establish a lawe to that end and purpose. And that thing was also more grieuous. For Fabiola, as it appeareth by the testimonie of Saint Hierom contracted an other marriage after her firste deuoyce at Rome.

Superstition  
of howes con-  
firmed.

Virgins to be  
consecrated before  
the age of 25  
yeeres.

That Synode also confirmeth the superstition of howes, it alloweth virgins to be consecrated before five & twenty yeeres of age contrary to the auncient Canons. Although therfore touching doctrine it pronounced thinges which were very well to be borne withall, yet afterwarde, notwithstanding, were added some stubble: and superstitious constitutions.

Wherefore, not all the decrees of the Councils without choyce, are to be well allowed of: And yet notwithstanding we must confesse and acknowledge that godly Councelles haue wel deserved to be borne with and allowed: because they haue retayned and conserued some Articles of Christian doctrine. And concerning these things, it is profitable to retayne the Testimony of Councelles, and of Antiquity.

OF

# Of auncient Ecclesiasti-

call writers.

**T**hese also haue well deserued of, respect-  
ally so farre forth as they are witnes-  
ses of the Auncient and first Church of the A-  
postles. For, they confirme vs with their te-  
stimony as touching the Trinity, of the na-  
tures in Christe, of baptizing infants, of the use  
of the Lorde's Supper, of ordaining mi-  
nisters, touching marriage of ministers, tou-  
ching the vse of thinges indifferent, touching  
repentaunce of those which haue transgres-  
sed. As concerning all these articles, there  
are recited examples worthy of memory, fro  
the Apostles, which doe mainteine and be-  
fende our doctrine.

But some of them haue ben more diligent  
in some matters, & as it is the nature of man,  
they doe often rashly and vnadvisedly putte  
out absurde and false opinions, whereof if  
they had bene admonished, they would vn-  
doubtedly haue corrected them. Oftentimes  
when they thought not amiss, yet coude they  
not so perspicuously or plainly declare their opi-  
nions, as they would. Oftentimes by reason  
of the custome of times and ages they did more  
obstinately

Auncient eccle-  
siasticall wy-  
ters so farre  
forth as they  
are witnesses  
of the auncient  
and first church  
of the Apostles  
haue wel dese-  
ued to be allo-  
wed of.

Other writers  
oftentimes ex-  
pressing by admo-  
nishment haue  
amended.

first and last  
of the auncient  
and first church  
of the Apostles

12 In defence of Gods Church,

obstinately defende their present traditions:  
And they haue also nowe and then false opini-

without choice ons. Therefore without choyce to be made  
be made alway all writings of testimonies of the Fa-  
thers may not selues doe contende amongst themselves, nei-  
ther is it a thing selddome seene, that a man  
disagreeth from him selfe. Therefore the  
iudgement ought to be giuen according to the  
writing and saying of the Apostles. But I  
now set downe examples.

## Of Origen.

Origen was Bi-  
shop of Alexan-  
ria, Anno 225  
In some pointes  
eis a witness  
possible.

Origen receyving the examples and senten-  
ces of the Apostles, and of the auncient Chur-  
ches, is a witness very profitable for the po-  
sterity concerning some articles touching the  
Trinity, touching the twoe natures in Christ  
touching Baptizing of Infantes, Originall  
sinne, vse of the Wordes supper, and cerseing  
other things.

With his wi-  
tings he mixed  
many false and  
aburde opin-  
ions.

But he hath mixed many false and absurde  
opinions with his writings, whereof  
some were disallowed even in his tyme.  
Hee sayned, or imagined that before this world  
there were many more worldes. Hee imagi-  
ned, that the tormentes ordained for Devils

and

and damned persons should haue an end. These  
things did that his age reprehend; and dis-  
allowe.

Upon the Romanes 3. Where hee han-  
deth this proposition: Wee are iustified by  
fayth, not by woorkes; Wee vnderstandeth  
by a figure Syocordoch, wee are iuste by  
fayth, that is too say, throught a perfect fayth  
conteyning all vertues, that he declareth he  
saith the same may be spoken of other vertues  
as by mercy wee are iust, namely being per-  
fect comprehending all other vertues. This  
is to say none other thing, but that men may  
by reason of the; woorkes and vertues haue  
remission of sinnes, and are iuste. And  
when they doe not diligently consider what  
Saynt Paule goeth about, what he calleth  
fayth, what that exclusiue particle (not  
of woorkes) meaneth, he addeth here in con-  
fused and troublefome interpretations, neither  
doth he agree with himselfe.  
For, sometime hee uttereth some one tol-  
lerable saying, doe the same death hee also  
seruarden corrupte: Like as that in the  
fourth to the Romanes where he shew argueth  
that the beginning of iustificatiō from God  
is fayth; which belongeth in hym that  
doth

Origen  
Crisostomus  
rightly

his error tou-  
ching woorkes  
and vertues.

## In defence of Gods Church,

**A** fault in Ori-  
gen where he af-  
terwardes con-  
rupteth that  
which before  
he applied wel.  
iustificth, and this faith when she is iustificed,  
abideth firme in the grounde of the soule, as  
the roote of a tree beeyng watered with a  
shewe, that when by the lawe of God it be-  
ginmeth too bee tilled, streight way out of the  
same there springes bzaunches which beare  
the frutes of woorkes. Not therefore out  
of woorkes, the roote of righteousness, but from  
the roote, the fruite of woorkes both growe,  
that is to say, from the roote of righteousness.  
wherby God accepteth righteousness without  
woorkes.

**I**n the 3. cap. *Rom.* where he increateth  
bypon this sentence, Where is then thy glory-  
ing? hee now seemeth to come nearer untoo  
the minde of Saint Paule: he graunteth this  
exclusiue particle, that Men by faith onely are  
iustificed: and he alleageth the sheefe vpon the  
crosse, and the women mentioned by *St. Luk.*  
*cap. 18.* Thy faith hath saved thee. But after  
declaring these thinges, he seemeth thus too  
meane, that a man at the beginning doeth  
obtaine remission of sinnes by faith onely. Af-  
terwardes that he is iust through other ver-  
tues, like as he saith afterwardes. Faith is  
reputed for righteousness vnto him which is  
conuicted, but afterwardes righteousness is re-  
koned

loned vnto righteousness.

Furthermore there is a meruallous varietie and doubtfullnesse of his interpretation, although he graunteth in the beginning, that Man may obtaine remission of sinnes onely by Fayth, yet notwithstanding if afterwarde he imagine, that such as are conuerted, be without sinne, by reason of other vertues: hee then disagreeeth from Saint Paule and the rest of diuine Scriptures, according to that saying of David, No man lyuing shall be iustified in thy sight. *Psal. 143.* Agayne, If wee say, wee haue no sinne. &c. *1. Iohn 1.*

Clarke in his interpretation,

In p 7. Chap. he saith playnely, that the holy ones doe resemble in themselves the person of others, when they attribute sinne vnto themselves, as it is manifest in Daniel. Not in our righteousness, but in thy mercy, thou wilt heare vs. Suche like sentences doth hee corrupt, and teacheth either trust in a mans owne righteousness, or els desperation.

his corrupting of sentences greuously erroneous.

Chap. 3. Ro. he saith Without the law is the righteousness of God made manifest. That is to say, without the naturall lawe: there are newe lawes giuen vs in the Gospel, as that which is mentioned in *Matth. 6.* Let not the right hande knowe what the lefte hande doeth. This lawe, (saith he) was before unknowne:  
Agayne



## In defence of Gods Church,

*Origen understandeth the holy Ghost amisse.*

Agayne: the lawe is spirituall. He understandeth onely touching the allegory, that is ceremonies haue their allegorie, and oftentimes hee understandeth the holy Ghost amisse, not conceauing of the motions of the holy Ghost, but onely of the allegoricall interpretation or meaning.

In the eight chapter, that which was impossible vnto the Law, because it was weakened through the flesh, he applieth the flesh vnto the Law: the flesh of the Lawe was weakened, that is, ceremonies were impossible, vnprofitable, &c. But S. Paule meaneth the flesh, the nature of man, The lawe was weakened by flesh, that is, it coulde not be fulfilled by humane nature. These places doe shewe that Origen ranne cleene beside the high way, and did not vnderstand here what Saine Paul meant.

*Note his error in preferring Peter above all the rest of the Apostles.*  
Mat. 16.  
Mat. 20.

I could collect many light or slender matters, as where he saith, That Peter excelled the rest, because it is sayde vnto him in the plural number: it shall be loosed in the heauens, and to all the whole cōpany of the Apostles it is sayd in the singular nūber, it shall be loosed in heauen. But these trifles I let passe, yet it profiteth the learned and such as apply their iudgements to reade the auncient writings: first by reason

son of histori call testimonies, & the bicause the  
cōference of them, shapneth the wits & er-  
risseth the stuidious. So shal the reading of O-  
rigen profite them, which before are rightly  
instructed; & doe holde fast the summe & prin-  
ciples of christian doctrine.

## Of Dionysius

There is one booke which Dionysius writt  
touching the ecclesiastical hier archy, and it is  
for the history profitable, the rest conteyneth  
vaine matters of knowledge. For there the  
ceremonies of the Sacraments are set down,  
and the ordinaunces of the Church, & it appea-  
reth in those dayes, that there were mean cere-  
monies as yet. And especially the ordinaunces of  
the Masse are there too be cōsidered, so that it  
apperech the later popes that haue byn in the  
church, haue in their time digressed farre fro  
the ancient rule of the church. They bled to re-  
cite certein Psalmes, & certeyne lessons out of  
the Gospel, they made also Prayers for the  
church, & for the cōmon weale. After this, the  
priest stāding at the table, recited the wordes  
of Christ concerning the Lordes Supper.  
Furthermoze he distributed the sacramēt unto  
the people, & lastly folowed a giuing of thanks.

This

This Dionysius  
is thought to  
haue byn the  
Disciple of O-  
rigen, and also  
chiefe schoole-  
master of the  
schoole in the  
City of Alex-  
andria. Anno 250.

Popes of the  
later times  
haue digressed  
from the an-  
cient rule of the  
Church.

## In defence of Gods Church,

*Dionysius* testifieth that there was no Masse but Communion in his time.

*His testimony touching baptisme an noyting Communion, ordi- ring of priests and a godly order in burying the dead.*

This was the ordinary maner of their masse. wherby it plainly appeareth, that the Masse was only a Communion, and that there were then no private Masses, but that is also to be intreated as, that there is no mention at all made of oblation: no nor so much as the rice or maner of him that doth offer. These things specially it is profitable too observe in *Dionysius*, that wee may oppose antiquity against those, which defend the abuses of their Masses.

He maketh mention of Baptisme, Anointing, Communion, and as I said, of the ordaining of Priests, and of them which made bowes, and of those which annointed the dead: where he declareth, what maner ceremonies they used at funerals: when the dead body was placed in the Church, in presence of the people, there were recited certeine lessons out of the worde of God, touching resurrection. The people also after this was bid to geue thanks in theyr prayers, that suche a one had departed out of this worlde in the knowledge of the Gospel. And herevntoo was added an exhortation, that every one touching himselfe shuld pray for a Godly ende out of this life. This was an order very godly, and woorthy of commendation.

In 1502 what greater benefice may be said  
 to be than in that greater agony, finally for  
 obtaining in the knowledge of Christ; he  
 be helped of Christ, and saved by him. This  
 better ceremony the latter age hath utterly  
 abolished, retaining, and heaping up of others  
 for the worse, as to which we shall come again  
 on this Dionysius adverb, that after this ex-  
 piation, the Pope went from his former  
 place, and pointed up upon the tops, and  
 prayed that God would pardon his infant  
 up, which was remaining after the time of  
 his conversion. Afterwardes the course was  
 laid straightway in the earth. These onely  
 were the ceremonies of burialles, as yet no mention in the  
 Masse, of them that were departed with lesse  
 was the body of the Lorde offered for those  
 that were dead. This profanation or abuse  
 of the Sacrament was added in the latter  
 age.

Thus much, concerning Dionysius; wher-  
 in, although ceremonies appeare somewhat  
 lesse faulty, yet notwithstanding were they the  
 beginnings of Monkery, and this thing was  
 worthy of great reprehension that to make it  
 no difference, betwene the sacramentes ap-  
 pointed by God and man's traditions. Touch-  
 ing

Ceremonies  
 were the begin-  
 nings of mon-  
 kery.

thing knowing hee speaketh al one gods of  
Baptisme, and he maketh by thinges equall  
with thinges of substance. And is presereth  
the ordering of Donks, before the institution  
of Ministers; which is greatly too be disap-  
sed when as the institution of Ministers pre-  
taineth vnto the preaching of the Gospel. And  
that ordering of Donks is superstitious, and  
is only ordained for a kinde of worshipping  
God, not allowed of according to that saying,  
They worship me in vaine teaching traditions  
of men: *Mat. 15.* And yet Donkers is there  
called perfection.

Therefore let these testimonies of this Dia-  
nyus be of force so far as they pertain to the  
hystory, that wee may know what ceremonies  
were then vled. But let no doctrine or lawes  
be instituted by his descriptions.

## Of Tertullian.

*Tertullianus*  
*Apost. was fa-*  
*mous in Anno*  
*230*

Tertullian rightly confuted Marcyon and  
other Heretikes of that sect. He contendeth  
profitable testimonies of the Trinity not re-  
cying his opinion therein, but the ancient o-  
pinion receaued from the Apostles. Against  
Praxeas, he hath a large & lightsome testimony  
of the worde, that is, of the sonne of God; that  
he is

he to the second person, yea, because he taketh  
 him humane nature. But yet the auncient fa-  
 thers doo also reprehende his errors: namely,  
 that he do followeth the second marriages; and  
 in that he be so fondly allethgeth. That a man  
 may not lawfully marry the wife of a Chri-  
 stian brother that is dead; for (saith he) who so  
 marryeth the widow of a Christian, marryeth  
 the wife of a brother deceased, therefore he  
 doth not right.

his errors touch-  
 ing marriages

He doth also trifle as touching the king-  
 dome of the sainctes, when they sained, that  
 it should endure a thousand yeres in this  
 corporall life; before the consummation of the  
 worlde, and before the last iudgement. too  
 thers by a litle; and a litle byling sooner, & too  
 others byling later. This Iudaicall doctrine  
 opinion is altogether to bee excluded out of the  
 Church.

his errors touch-  
 ing Sainctes;

his errors touch-  
 ing traditi-  
 ons.

his errors touch-  
 ing tradi-  
 tions.

In his litle booke *De coronam m<sup>i</sup>b<sup>i</sup>*, he  
 speaketh many things concerning mans tra-  
 ditions and byp sharply hee doth blame, touch-  
 ing custome that it is too well reputed for  
 a law. By meanes of these saynges  
 wrested a wrong way in the Church, and  
 happeneth, might greate errours bee establi-  
 shed in all ages; by cause mans circumsp<sup>i</sup>c-  
 tions, bypnoty and such.

And touching  
 custome,



de In defence of Gods Church,

god and vigilance can neuer be slacke and so-  
grate, but that some peruerse customes doe  
crepe into the church some tyme.

And touching  
Baptisme.

Our Author Terullian rehearseth very chil-  
dishly fashionably, that for tenen dayes af-  
ter Baptisme, there was no bling of bathe or  
showering into baine. Also that vnto such as  
were baptised milke and honey should be gi-  
uen too laste. He saith also there shoulde  
be made once a yeere oblations for the soules de-  
parted, and for the byrth dayes of those that are  
liuing.

Touching  
birthdayes and  
buriall dayes.

That thing now do our aduersaries bri-  
goly apply vnto. Passes for the soules de-  
parted. But why doe they leaue out the byrth  
dayes, if they giue so much credit to the auo-  
city of Terullian? But hee maketh no mention  
of the Supper of the Lorde. But at the byrth  
dayes and buriall dayes, there was meate  
brought into the Churches, and other gifts  
was bestowed vpon the poore people. These  
they called offerings and feastes of charity.  
And this tradition was receaued of the E-  
thiicks, but some what reformed, and in better  
order. For the Ethiicks also gaue their feastes  
in the Churches, at their byrth dayes and bu-  
rial dayes: and afterwarde the Nicene coun-  
cel and others, forbad this pompe, at the  
byrth

Therefore like as of the rest I have de-  
-red, so here the testimonies historical in Ter-  
-ullian, doo profit what the former doo  
-think. But as for his interpretations and di-  
-sputations, let them not be retained for good  
-doctrine, except so far as they agree with the  
-writing of the apostles.

# Of Cyprus.

Cyprian lived about the year of our Lord  
275. His churcheth protesteth themselves  
as touching the Trinitie, as something hap-  
ping of infants, of the use of the Lords Sup-  
per, and of the manner in choosing of Bishops,  
which heresyeth are to be reformed by them  
of authority in the church; and that the same  
lection is to be ratified by certaine arch-  
bishops dwelling neare unto that place, which  
are to be approved.

But the unclean fathers did reprove Cy-  
prius, that he thinketh such are not yet againe  
baptised of the Heretikes, which have bene once  
already baptised: As he declameth hereupon,  
now and then, he layeth out absurd and cor-  
rupt opinions, when he doth exagorate or  
amplify, with immoderate and superfluous

cc In defence of Gods Church,

Touching re-  
mittis of finnes

speeches: the cause hee taketh in hande, hee sayeth, hee sayeth, Absolution of finnes is not allowable, except those paynes or punishments bee first performed.

And this saying cho we great inconvenience it hath, it is manifest.

Also hee dooth very vehemently vsurpe of single life, although hee dooth mitigate that place, hee biddeth those persons contract marriages which haue made their bowes, yea if

the error, touch-  
ing the same

those finnes which were committed before baptism, are pardoned by Christs passion, forgiveness, but hee saith, that after baptism, forgiveness of those finnes is not remitted, must be sought for, and obtained by almesdeedes.

his error, touch-  
ing such as  
slyde away fro  
the Church

such as slyde away from the Church, that the benefice of Christs which came by baptism, is utterly lost. But afterwards that remission of finnes is to be sought for by almesdeedes.

These things are full of absurdity, whereof he being admonished, no doubt would be reformed himself. Therefore, moral his sayings are to be reputed & taken for good doctrine.

As

cc

As

As touching the Lordes Supper, hee is  
 monitrouse the wryters of Oblation and Sa-  
 crifice lyke as the other wryters before in,  
 which say confusedly. We offer prayers, wee  
 offer bread, wyne, wee offer the body and blood  
 of Christ. For that is also founde in Cy-  
 prian. Heere upon, our aduersaries take  
 their Testimonies too defende the prophe-  
 tation of the Lordes Supper in their pynate  
 Masse. *But in the Masse the word Oblation is not used.*  
 Where is the scope of rustionie, and then  
 imitating this, dog of clamping, speake in  
 properly. As nowe wee rat in the Masse,  
 where doubt any man knowe the right sense  
 or meaning of that name. So the sanctified  
 there retained the speech of oblation and  
 sacrifice, not very well regarding the Com-  
 mon proper signification thereof. And be-  
 cause Augustyne sawe there was some just  
 motion in those names y. hee comynad dis-  
 tinguish the same thus saierly. That is called  
 Sacrifice, for the remembrance of the thing sa-  
 crificed, and Oblation, for the memory of the  
 Oblation. These are Metonymik, or figures of  
 denomination, as we say the passerouer for the  
 memory or the signe of the passing ouer. But  
 shall we heere subtilly either interpret vps,  
 or excuse the pfect phrase of speech in that age.

Because e-  
 prius blen the  
 word. (oblation)  
 for the Lordes  
 supper,  
 therefore the  
 aduersaries ra-  
 tify their massa.

Augustines in-  
 terpretation of  
 the wordes. In  
 Sacrifice and  
 oblation.

For indeed so did the people speake, which  
nowe and then redeaued an vnapt phrase of  
speeche.

The opinion of  
Irenaeus con-  
cerning oblation.

Irenaeus plainly declareth, That this obla-  
tion is a thanksgiving. The same did others  
thinke also, as the name of the Eucharist doth  
testify, or, supper of the Lord, doth  
testify, wherefore they thought it was a cer-  
mony whereby thanks are giuen. That hath  
no inconuenience in it at al. For we receiue it  
to the end that we may thereby be admonished  
of the benefite giuen vs by Christ, that we may  
thence by and increase our faith thereby, fur-  
thermore that we may giue thanks for that  
benefite. Neither doubt it thereupon followe,  
That that word he is so her doone for others,  
as too hee applyen for others, &c. These mon-  
strous truely were not once thought vpon by  
the fathers.

Sacrifice and  
oblation hold  
to be vnder-  
stood.

Therefore when wee read the name of  
Sacrifice and oblation, let vs vnderstande it,  
eicher for a signe of the Sacrifice and oblation,  
or for a thanksgiving. Let vs not imagine that  
it may be applyed for any others.

Nowe and then, in one word, the real  
oblation all that buyne we which is there in  
hande: That is to say, Prayers, and the supper  
of the Lord. This when it happeneth, then

are

are Prayers too her understande for obligati-  
ons, and such as are to be used in the Church.

Also there are certaine wordes read in  
Cyprian, concerning the dead, which the later  
writers doe worst contrarie to good meaning.  
Wee offer Sacrifices for them. But these  
things hee speaketh, as touching Martyrs.

For, of them there was mention made in

Prayers, when thankes were given unto God,

that hee had assisted them. As the Order hee do

now sayeth, Wee offer for the Patriarches Pro-

phets, Apostles, that is, wee doe give thee

thankes, that thou hast chosen thy church

to thee ere from the beginning, that thou hast

governed, sanctified, &c. This was the mean-

ing of those wordes at the beginning, that thou

hast requir'd of God, that hee would bestow

the paines of those which were dead, now to

Afterwards in came there hapned end of

prayers, and the sayme wordes were partly

changed, partly they of the later age (re-

capting the forme of those wordes) have

stood by an other thing, than they of the for-

mer age did. As in the wordes of the for-

mer age, the testimonies of antiquity doe not

maintaine of defense later abuses, which was

partly strange and contrary unto the state of

the tyme present, partly it is that they have

Certain wordes  
in Cyprian  
which the late  
writers do  
worst contrarie  
to good mean-  
ing.

have taken  
the word of Ca-  
ther in Cyprian  
to be the same  
as the word of  
the later age

the word of Ca-  
ther in Cyprian  
to be the same  
as the word of  
the later age

the word of Ca-  
ther in Cyprian  
to be the same  
as the word of  
the later age

Testimonies of  
antiquity doe  
not defend la-  
ter abuses.



## In defence of Gods Church;

any fault, they might not to be objected but  
too the firme testimonies of the scripture, by  
cause other ages had also their discommodi-  
ties. These things most simply without sub-  
til causillation doe I am here touching the  
wordes of Oblation and Sacrifice.

## Of Basilus.

*Basilus was  
Bishop of Ca-  
sarea in Cape-  
docea aboute  
the yeare. 370.*

In Basilus there are most able testimonies  
of the Trinity, and of Repentance against  
Nocianus. In his sermon of Humility he set-  
teth downe an excellent opinion touching  
righteousness of sayth, which very manifestly  
defend vs. Wee plucketh away iustification of  
good works; without subtil causillation there-  
upon, neither speaketh he of things curio-  
us, but of all virtues, neither speaketh he only  
of works before vengeance, but of the vertues,  
in them which he commendeth; and hee doth so be-  
lieue, that onely by confidence in the mercy  
for Christ's sake pronounced are iust and not  
otherwise as his wordes are these.

*Touching  
righteousness.*

And the Apostle sayth. 1. Cor. 13. that  
joyce, let him reioyce in the Lord saying, that  
Christ is made for vs without lesse God, righ-  
teousnes, sanctification & redemption, that as it  
is written, by which reioyce might reioyce in  
the Lord. For if in us this is perfect & by  
right

righte reioycing in God, when as truly a man  
doth not exalte of glory in his owne righte-  
ousnes, but doth acknowledge that true righte-  
ousnes taketh in himselfe, and that by faith  
only in Christ he is iustified. And so S. Paule re-  
ioyseth saying, that he doth not pyle his owne  
righteousnesse, but by faith in Christ feelteth  
that righteousness which is of God.

These wordes do sufficiently declare, that  
Basilius did so vnderstande righteousness of  
faith, that wee ought too beleue by that wee  
are iust through faith for Christ by mercy that  
is, wee are acceptable vnto him not for any  
vertue which is in vs.

But, whereas Basilius hath intimated the or-  
der of Monastery, that exemplars himselfe  
hath in some fault, yet although he himselfe  
had no grosse superstitions in his life, and  
those companies of others of Monks were  
exposed a certaine generall reproch, and  
there are certaine bookes euerie where can-  
ried about vnder his name, which may containe  
rules for Monks, which without doubt  
some were composed by a sect of monks,  
long tyme after Basilius was dead, and  
are full of false opinions touching Sa-  
tyles and other rites of ceremonies devised  
by man without the commaundment of God,

and

## In defence of Gods Church;

**ΕΠΙΤΙΜΗ.**

**Punishmentes.**

and they containe foolish trifling matters, as  
a greate heape of penalties or satisfactions,  
which hee calleth in Greeke *τιμωρη*, that is  
as we say, punishmentes: as if during service  
spine a man should laugh in the queere, he  
should be enlained to sit two dayes together  
in the church porch, and such like foolish toys.  
which if a man would renewe to admiration  
of antiquity, he should surely bee as one that  
is out of his wits.

## Of Gregory Nazianzen,

This Gregory is  
supposed to be  
the author of the  
homilies in that  
Church: Anno.  
1385.

Gregory entreateth vpon the article of the  
Trinity, he toucheth rather doctrine but slenderly.  
Hee liveth the whole life of Cyprian,  
wherein hee mentioneth that there was a  
certaine man, whose before his conversion  
Cyprian knewe, who calling vpon the bligine  
of Mary overcame the magical bewitchinges  
of Cyprian. This example is recited touching inuoca-  
tion of Saints. And although this seemeth  
to bee rather a fayer fable, and afterwarde  
found abroad under the stile of Nazianzen,  
yet admitting the History were true. It is not  
therefore to be taken too seriously, or ratify  
the invocation of Saints. For the errors  
of the

una

of the

of the godly are not too bee opposed or let  
gainst the word of God, for euen the godly in  
every age which are of the Church, haue their  
infirmities also.

Errors of the  
Godly are not  
to be opposed  
gainst the word  
of God.

Our foresaide aduersaries doo further al-  
ledge out of Basilus and Nazianzen, that in  
the end of their sermons touching Sainctes,  
they were wont to call vpon them for helpe, as  
namely, O Athanasius, pray for vs. But al-  
though these Apostrophees, or turning of  
speeche may bee excused vnder the topicall fi-  
gures, yet it may bee, that (according too the  
maner of their tyme,) they did than call vpon  
Sainctes: for inuocation of Sainctes at that  
tyme, by litle and litle crept into the church, &  
errors of the tymes doo seduce men, that they  
lesse disallowe of things vled in the Church, &  
wel esteeme the same. Like as the violent  
force of raging floods carrieth with it such as  
sayle there, and yet notwithstanding is the  
inuocation of Sainctes, neuer the more to bee  
wel allowed of. And seeing this custome was  
created, and now the impiety is discovered, it  
ought verily to be abolished out of the church.

What the ad-  
uersaries do al-  
ledge out of  
Basilus.

-of the same  
-in the same  
-of the same  
-in the same  
-of the same  
-in the same

Neither dooth Basilus speake any thing touch-  
ing Inuocation, hee onely sayeth, that the  
memory of sainctes or holynes is ought to  
bee had in estimation, that we may followe

Basilus his opi-  
nion touching  
Sainctes or  
holynes.

18 \* In defence of Gods Church;

their virtues, and hee calleth these holyones, helpers of our prayers, not that they are to be called vpon, but because of the blessed in heauen pray for the Church, and commend the same vnto God.

*Epiphanius*  
*in op. ad Galatas*  
*Idolatriy detec-*  
*ted by him.*

Epiphanius wytteth that certaine women calling vpon the virgine Mary, were wont to heare about them the Image of her. All this busines dooth hee disallowe, and calleth it a pyeoke of Idolatriy. For Epiphanius contetneth refutations of ancient heresies, specially touching the Trinity, & a few other matters: which auer as histoyreall I iudge him specially worthy of reading.

Of Chrysofome.

*Ioannes. Chryso-*  
*stomus vixit cir-*  
*citer annum Do-*  
*mini. 404.*  
*episcopus Con-*  
*stantinopolitanius.*

Chrysofomes tyme had then receaued many corrupt traditions; which he himselfe bearing dooth not finde fault with them; as hee commendeth those which go vnto the monuments or tumbes of sainers, and hee maketh mention of prayer for the dead: Hee aduanceth the Monkes life or solitary life with immoderate and false commendations. In his treatise of Repentance where he collecteth together many meanes and waies of obtaining remission of sinnes: namely, Almes, Centes,

and

and other woorkes, yet notwithstanding,  
hee speaketh nothing concerning faith,  
whereof ought to bee spoken, and that hop-  
ing of his doth containe many false things,  
and it is both confused, and also very  
doubtful.

The Grecians specially commend his  
commentaries uppon Paule, where in places  
touching iustification and faith, the whole  
scope of Pauls disputation carryeth him  
thither, that hee oftentimes repeateth this  
sentence, That by faith we attaine remission of  
sinnes for Christes sake, and not for woorkes or  
by woorkes. And hee saith manifestly, That  
by faith not onely is God loued, but that againe  
believers thinke they are beloued of God, al-  
though they are guilty by many meanes.

In this sentence he signifieth sufficiently  
well that he taketh faith, not only for the know-  
ledge of the history, but for the trust & confidence  
through which we beleue our sinnes are for-  
giuen, but truly this faith doth he separate frō  
woorkes, as frō not stealing, not killing, &c. Ro.  
13. & he saith that this is the better meanes of  
honouring God. Although in deede the decla-  
ration hereof bee playner and lesse incor-  
rupt, as that formerly set downe by Origens  
Yet, that notwithstanding is also obscure

*Chrysostomes*  
commentaries  
touching iusti-  
fication and  
faith.

*his opinion*  
touching faith

and



# In defence of Gods Church,

and dooth not in every place agree with it  
 self. In the 7. Chap. becometh further out  
 of his boundes: he sayeth, that concupiscence  
 and afflictions, except they bring forth external  
 woorkes, are no sinnes. But yet, if a man  
 diligently and with iudgement reade those  
 commentaries, he shal find many testimonies  
 of many articles. And although at that tyme,  
 there was darkenes in the Church, yet it ap-  
 peareth that moste men haue retained this  
 common iudgement, That through sayth (for  
 Christes sake) doe for our woorkes are our sinnes  
 forgiven vs. Therefore though now and then,  
 the auncient wytets spake not so well their  
 mindes, yet in other places may bee marked  
 what they meane indeede.

A true testimo-  
 nie of remissi-  
 on of sinnes gi-  
 ven in time of  
 Darkenes.

Chrysostome  
 doth not mention  
 of any pri-  
 vate masse in  
 his time.

Touching the supper of the Lorde, out of  
 Chrysostome it is sufficient manifest, that  
 there was then no private Masse at all. For  
 hee describeth the Priest standing at the ta-  
 ble, and calling the people too come vnto the  
 communion. In his little booke *De dignitate Sacerdo-*  
*rum*, hee dooth learnedly discerne Cyprius, & Ec-  
 clesiastical autocrity: hee denyeth that Eccle-  
 siastical iurisdiction hath any right to repressse  
 with temporal power.

Of

# Of Ambrosius.

Many causes beeth Ambrose throughly  
toucht, viz. of the Trynity, against the Nou-  
tians of iustification. And although in his co-  
mentaries, now and then sentences bolike are  
founde, which seeme not so muche to have  
been written of him as to have bene set forth  
by others, yet it is cleare, that out of his larger  
disputations, bee helde opinion touching  
Grace, and iustification, the very same that  
we doo teach.

That doeth his Epistle unto Irenaus testifi-  
tie vpon the 4. of Saint Paule to the Ro-  
manes, saying: The law worketh wrath. Epist.  
7.1. where he sayleth so: By moorkes of the  
lawe is no man iustified, that is, by the lawe  
is sinne manifested, but the faulte is not dis-  
pensed with. Therefore our Lorde Iesus

Christ comming into the worlde forgane euery one their sinnes, which no man coulde paye: and cancelled the bandewing of our debt, by vertue of his blood shed for vs. This is it where he saith: Sinne did ouerabounde by reason of the lawe, Grace did ouerabounde through Iesus Christ. As Saint Iohn sayth also, Beholde the Lambe of God, which taketh away the sinnes of the worlde. *Iohn 1.*

Ambr. videri citat  
cit. annu 376.  
Episcopus Medie  
olanensis citatus  
377.

**S. Ambrose** his  
true testimony  
touching remis-  
sion of sinners.

200.10

22 In defence of Gods Church,

Note  
 into which  
 Rome con-  
 sidering Justi-  
 cation.

Psal. 32

Ambrosius ad  
 Demetriadem  
 Virginem.

cap. 1. Therefore (Synthet) let no man re-  
 ioyce or boast in his woorkes bycause no man  
 shalbe iustified by his deedes: but by that is  
 full; both this genten blind from abone, because  
 they saye Christ he is iustified. Therefore it is  
 sayd by the prophet by the blood of Christ  
 bycause blinded is he into whome finnes are  
 forgiven, and pardon is granted.  
 And a few like Lemmings, are founde in a  
 few places of this Countrey, as touching the  
 selling of the nation. Also, where he sayeth  
 unto the virgin Demetrias: Neyther is a com-  
 mandement given for any other ende or pur-  
 pose, but that the helpe and ayde of him that  
 commaundeth might be sought for. But un-  
 der his title of name, there are extant certain  
 preparations onto the masse, and certayne  
 other dayne matters which seeme after his  
 name to be counterfeited.

Of Hieronymus

Sanctus Hieronymus  
 Stridonensis  
 per totum terrarum  
 orbem notus in  
 Betheem illu-  
 stris habitat.  
 Anno 387.

Hierome by his labour did much pro-  
 mote the Church in his translations: and  
 though his interpretations upon the pro-  
 phets are but slender, yet the exposition of  
 the Histories derived from the ancient Fa-  
 thers, is profitable. Touching doctrine hee  
 wrote

more things: Agaynst Iouma he great  
ly confuteth false & superstitious opinions  
touching mans traditions. Hee disproueth  
marriage, and sheweth agaynst willy re-  
prochefull speech, which is not becoming any  
forming worthy for a Christian to do. He ga-  
thereth sentences of Scripture very well to-  
gether as though they disproued marriage, as this  
one, namely, If you kee according to the flesh,  
you shal die. Rom. 8. & such others. And he say-  
eth expressly, that the woman which is mar-  
ried agayne after she hath been already once  
married, nothing differeth from a whore. Al-  
so he affirmeth, That we must yet aske, Not  
somuch what God graunteth vs; but what he  
willeth vs. And, as though God woulde not  
haue marriage.

Finally after the manner of Eubius, hee  
collecteth common places of reproches a-  
gaynst the feminine sexe and agaynst marri-  
age, of whom a Christian shoulde haue  
otherwise too much. Altho his words, that  
the cause of incontinencie in both sexes, is  
the corruption of nature, and yet not-  
withstanding wee must distribute a kynde of  
honor or dignity vnto the sexe, because Gods  
duty is commaunded.

disprouing  
gainst Iouma  
as he confu-  
meth supersti-  
tious doctrine  
touching mans  
traditions.

his mistaking  
of matrimony.

Not worthy  
- of the name  
of man to marry

Al. next

## In defence of Gods Church,

And seeing God hath not in wayne created both sexe, we must acknowledge that it is the worke of God, and an ordinance to be highly esteemed of. Neither is the infirmity of mynd lesse in the men, in accomplishing such thinges, which are entoynd them. But a Christian ought for Gods sake to beare with all and tollerate the imbecillity or weakenes in the societes or companions of this life. We are adoynd by Gods ordinance; and as the Cobyen of eternall glory, & he knoweth that it is Gods will we should care for them, as for part of mankind; and that not through Diuelishe pride we should once despise, nor detest them.

These & such others touching this opinion, might rather haue byn spokē by way of Christiā disputation, thē those vnreuerent reproches of the sexe or kind & of Gods ordinance.

Touching difference of meates, bee commended ordinances instituted without the word of God, as if they were the commandments of God, yea bee esteeme them, for perfection of matter, too serue his purpose withall. It is a foolish speeche which bee allgerh herevnto, If thou wilt bee perfect, it is best for thee to drinke no wine, and to eate no flesh, where he hath not well applyed that say-  
ing

his errors touch-  
ing differ-  
ence of meates.

Rom. 14.

ing of Paule, where hee sayeth: It is best for thee too eate no flesh, (he addeth) If the example thereof offend thy Brother. But seeing it is needefull that such superstitions shoulde be reprehended in the church, (for they bring forth many errors) we must therefore wisely iudge of those and such like sayings so undoubtedly uttered.

In his Dialogue agaynst Pelagius he doth rightly dispute, That mans regeneration may not onely be by force of free wil: but that it hath neede of the helpe of the holy Ghost. For hee rightly denieth that the holy ones of God are without sinne, and hee assurbeth one sentence worthy of remembrance, which is this: Then are we iust, when we confesse our selues to be sinners, and that our righteousness cometh not by any merite in vs, but by the mercy of God. But afterwarde he speaketh not sufficiently in this purpose, he understandeth the finnes of Sayntes so touching actuall finnes: as the burning flambes of lustes or anger, and such other like, hee understandeth them not, touching the inward and perpetuall doubting security and concupiscence. Therefore it is manifest that in the writings of Hierom there are many and no small errors.

his right opinion touching mans regeneration.

his misstanding of finnes.

In Hieromes writings are many and no small errors.



72 In defence of Gods Church,  
Of Augustine.

*Augustinus Au-  
gustinus Bishop  
of Hippona and  
Disciple of  
Hierom lived in  
Anno 395.*

*In Augustines  
time there had  
crept in Philo-  
sophicall opini-  
ons confirmed  
by Pelagius.*

*Discreet by  
confirming of  
Merits by  
woorkes.*

*Concurre  
the  
the  
the*

Augustine handled well many necessary  
controversies: he refuted the Arians, Mana-  
chies, Donatistes, and Pelagians. For nowe in  
his tyme, there had crept into the Church  
philosophicall opinions which Pelagius con-  
firmed, transforming the Gospel into philo-  
sophie: For he contended that originall sinne  
was a matter of nothing, that men might by  
the lawe of God make satisfaction, and that  
by reason of that externall obedience they  
might deserve forgiveness of sinnes, that they  
were iust, and that they could merite or de-  
serve by theyr woorkes everlasting life. But,  
he sayed nothing Touching sayth in Christ,  
Nothing touching helpe of The holye Ghost.  
This doctrine of Pelagius, was not of the Go-  
spel, but of Philosophy, as for the most parte  
the opinion of all learned schoole men, bended  
theselfe same way. But that these doe annere  
heere unto some monastical superstitions. And  
now agayne in our time many doe slide away  
into Pelagian opinions, because they are plau-  
sible to humane reason. Therefore, Augustine  
in his tyme, restored afreshe and agayne  
lightened the doctrine of the gospel touching

Grace

Grace, & faith in Christe, when as it was al-  
most extinguished. For this benefite, the  
Church is much bounde vnto him. Touching  
Originall sinne, he speaketh with much more  
perspicuity, than all others. Also hee spea-  
keth more distinctly, and more rightly as  
touching Free will. That by force of free  
will, man may doe the externall woorkes of  
the lawe and other honest ciuill woorkes. But  
hee saith without the holy Ghoste, men can  
not haue spiritual motions, true feare of God,  
true faith, and true patience, (that is) new-  
nelle of life which ought too appeare in those  
that are to be saued.

*Augustine in  
his time reas-  
ted a fesh the  
Gospel tou-  
ching grace  
and saith in  
Christ.*

*His good Opi-  
nion touching  
the enioyning of  
spirituall moti-  
ons.*

Hee geueth vs a profitable difference be-  
tweene the Letter and the Spirit. He teacheth  
vs of the free remission of sinnes. Hee ap-  
monisheth howe and after what manner Paule  
is too hee vnderstood of vs, where hee saith:

*Augustines pro-  
fitable diffe-  
rence betweene  
the letter and  
the spirit.*

By the workes of the lawe, is no man iusti-  
fied. Gal. 2. That hee not onely plucketh away  
iustification from ceremonies, but also from  
moral woorkes. The Church be great need  
of this admonition. For O. gon, and ma-  
nie which followed him, had spread abroade  
false interpretation in the Church: onely with  
ceremonies was iustification plucked away.

Ca. 4. The

In defence of Gods Church,

they imagined that men might fulfil the law,  
and be iust through their workes.

Therefore Augustine handleth this questi-  
on learnedly in his booke *De spiritu & littera*,  
and affirmeth that Paule also speaketh uni-  
uersally touching moral thinges, when he de-  
nyeth vs to be iust by the lawe: and also deny-  
eth man to be able to satisfie & fulfill the law.  
*Rom. cap. 8.*

This admonition of Augustyne, and this  
place of his, to haue in remembrance, it shal  
very much auayle vs: For by cause seeing  
that reason cannot sufficiently discerne the  
bugenesse of Original sinne and of our natural  
corruption, it easily flyeth away vntoo those  
opinions, namely, That it thinketh a man may  
be able to fulfil the lawe, and too be iust for the  
woorkes sake. So contrariwise The righ-  
teousnesse of faith is obscured, and true spiri-  
tuall exercises are cast of from vs, namely,  
True inuocation, which ought too stay oꝝ rest  
vpon the onely mercy of God. Lyke as wee  
are nowe derided of our aduersaries, which  
will needes seme wyleser then wee, and crye  
out against vs, that wee doo foolishly exagge-  
rate oꝝ encrease our owne infirmity, and fond-  
ly plucke away iustification from woorkes,  
when notwithstanding, reason vnderstandeth  
righte-

righteousnesse is meant none other matter, but obedience, according to the lawe. *Righteousnesse what it is.*

But the doctrine of the Gospell, touching the doctrine of the Gospell  
 same, also, touching righteousnesse of sayth, is a secrets and peculiar wise dome of the true Church, which euen a very fewe of the wy-  
 ters haue knowne, and the sounder parte of the haue acknowledged the same, some more obscurely, some more manifestly. The Scoonists, and such others, haue altogether overthrowed this doctrine. Therefore after that God hath againe nowe reuealed these thinges in our dayes, let vs diligently defend and main-  
 teine this doctrine nowe manifested. *What it is.*

*Scorista libell  
 desputens,  
 This Scorista li-  
 ned about the  
 years. 1298.*

Furthermore why doo not our aduersaries againe consider, howe absurde a thing it is, too say, that Christe hath deliuered vs onely from the Ceremonies of the lawe? Again, if our deliuerance pertaine only vntoo Ceremoniall thinges, it profited not the fathers, before Moyse, any thing at all. And it is needeful, that wee beleene, that our deliuerance from the lawe pertaineth vntoo the vniuersall Church, from the beginning, vntoo the ende of the worlde. These thinges are more amply disputed vpon in his little booke *De Spiritu & littera.*

Finally they altogether knowe not what the

*In columnis  
 signa sunt*

## In defence of Gods Church,

**Deliverance  
from the Lawe.**

the deliverance from the law meaneth, which  
understand or thinke the same consisteth one-  
ly of Ceremonies. As all men after Adams  
fall, are oppressed with sinne, with the  
wrath of God, with death, with great and gre-  
uous calamities of this lyfe, with eternal pu-  
nishmentes.

**that it mea-  
neth.**

So all men are burdened with the  
Lawe, which rebuketh sinne, accuseth  
vs, and with eternall terrors shapeth vs as  
Paule saith. Therefore to be delivered from  
the Lawe, is as much, as to bee delivered  
from that accusation, that we be not guiltie  
of the wrath of God, and of eternall death.

It is not onely to be delivered from cere-  
monies or external shewes: but much more  
rather to be set free from the Law fearing vs,  
cursing, condemning, and killing vs: when  
as in deede an other thing is set before vs, for  
the which we are pronounced iust: that is to  
say, The Sonne of God, which was made a sa-  
crifice propitiatorie for vs.

**Examples of  
the first age,**

So Adam, Noe, Abraham, & all the other  
Electe before Moses were delivered from  
the Lawe, were accused of the Lawe,  
were exercised with horrible terrorres, with  
feeling of Gods wrath and of his curse

But

But amongst these terrours they were ray-  
sed by by the acknowledgement of the mercy  
promised unto mankind, by and through the  
Loyde and Saviour, that should come, and  
they beleued that they were pronounced  
just, by and for, because of the Sacrifice  
that would come, and not by or through the  
Lawe. They knewe that sinnes were not  
onely externall trespasses, but an inward  
uncleanesse, horrible distrust in God, mur-  
muring and grudging agaynst God in our ad-  
uersities, and other wicked motions. And they  
knewe that even the same sinne, and infir-  
mitie of mans nature or the wrath of God was  
not taken away by any Lawe: But they  
knew that through the acknowledgement and  
assured trust of the promised Saviour, they  
should bee deliuered out of so greate mis-  
eries.

Note the  
Consolation in  
the promised  
Saviour vpon  
deliuerance  
from the Lawe.

And so were they also deliuered from the  
Lawe moral, that is, which ingeth and  
keepeth them, and so were they deliuered  
from the eternall wrath of God, whiche the  
Lawe declareth vnto them. They knewe  
that in this their naturall knowledge the  
free remission of theyr sinnes was not for  
nothing.

Lawe moral and  
the deliuey  
therefrom.

To send the  
consolation  
of the lawe  
of the lawe



## In defence of Gods Church,

Therefore they required the sayde remission of sinnes from an other place. For if they had beleened in themselves, that they shoulde so haue bene made iust, when they were without fault, they had petyerly fallen downe in the agony or vocation of theyr conscience, but they knewe therefore was the Saviour promised, that they might beleue they pleased God, yea although they were vniuersally and vncleane persons. So did they beleue, that they were iuste, not by or through the lawe, but by and through the Saviour that shoulde come.

These so greate matters both the deliuerance from the law comprehend, which men of secure mindes vnderstande not, who know not, what true repentance meaneth, nor what pertaineth vnto true Inuocation. Finally which are not exercised in afflictions, and either haue their mindes occupied in carnall pleasures, or are delighted with their owne opinions, and despise the word of God: either els, which do wrest it and abuse it, according too their owne imaginations.

That some of the aduersaries  
touching  
Augustines in-  
Some of our aduersaries more subtil then others, although they plainely see that Augustines interpretation, and ours also is the true meaning agreeable vnto the mynde of

of Paule, and of Propheticall as also Apostol-  
call scripture: yet they exclaime against vs,  
and cite for theyr purpose the autority of Ori-  
gen, Hierome, Chrysostome, and I knowe not  
of whom: Not because they allowe those frō  
theyr hearte: but onely too bleare the eyes of  
the ignorant people, least they shoulde seeme  
to be overcome.

For surely our aduersaries bring not with  
them vnto these conflicts, a good conscience  
and a zeale in searching forth the truth, but  
they bring with them private hate towards  
vs, contempt of the Gospel, & a care to main-  
taine theyr owne force and autoritye. What  
the people shoulde or ought to beleue touching  
Christe, or howe and in what maner the chur-  
ches shoulde be instructed, they iudge nothing  
pertayneth vnto them: and partly not without  
exercise better inuictiues or prophaneities,  
such as Cochelus Wybelius & the like: partly  
they are Tyrantes, and Champions of Ty-  
rantes, which for the opinion of wisdom or  
betue, doe gouerne the Councils of Popes  
Kinges, and Princes, when in fauour they  
are Homines & not godlesse persons of no  
religion, which altogether suppose that true  
religion is an feble thing: and for this  
cause doe wonderfully please themselves,  
that

interpretation of  
the interpreta-  
tion of late writ-  
ters upon Paule

There is a great  
difference  
betweene  
the interpretation  
of late writers  
and the interpretation  
of the apostles

Private hate  
of the aduersaries  
circumstances  
truth.

There is a great  
difference  
betweene  
the interpretation  
of late writers  
and the interpretation  
of the apostles

*What is they be  
hate them  
selues most  
shamefully  
heavily and  
contentiously  
in contemning  
the mightie and  
mercifull  
Inoikes of al-  
mighty God.*

that they dare darre to saye, as the Lawe saith  
saith against the thunder. As the fellow in the  
council under authority. We are not rich, but  
be ready to speake theyr opinions in Synodes  
or Councelles, touching the glory of Christ,  
whose name they thinke to be Tabalus.

Therefore I exhorte the godly Readers,  
first to consider the kindes of doctrine, whe-  
ther that simply and without calling these  
men doe propose the opinion of the Scripture  
Prophecies and Apocalypses. Next this, when  
the Fathers are cited, we have good regard  
what sayings of those Fathers are most con-  
sonant and agreeable unto the heavenly will  
and worde of God. For there is greave dis-  
ference and inequality of the Fathers.

Lastly (as Paule saith) too prone  
the Spirites, the opinion of minde of both  
parties is to be regarded, and whole scope of  
theyr determination is also too bee marked.  
For after that manner doe our Anabaptists  
handle theyr matters, not to make any thing  
the better by theyr dealing, but by one pre-  
sented followe by other too defend theyr Ty-  
ranny, not as me and manye theyr digni-  
ties and riches. Therefore at this day I praye and ex-  
hort you to be ready to receive the word of God.

*An exhortation  
to the Godly  
readers.*

thoppers let themselves against the marriage  
of priestes and spiritual persons, because  
they see that single life is more expedient too  
for receiving of authority and power, and too  
for the conservation of worldly wealth.

And by this meanes, when there appeare signes  
of a wicked will, in certeyne manifest articles;  
it is sufficiently apparant, that they are not  
moued with the good spirite, but rather that  
they are the enemies of Christe, and that  
they doe not in other articles searche for the  
truth. Therefore let vs constantly call away  
from vs and utterly extirpe their iudgement  
and opinions.

Augustine vpon the thum and fourty  
psalme, affirmeth, That the regenerate  
Man is not iuste bycause of hys woorkes,  
But by fayth. For so he sayeth, In deede  
feare thou if thou accomptest thy selfe iuste,  
if thou haue not the same saying out of an o-  
ther psalme, Psalme 130. Enter not in-  
to iudgement with thy Seruaunt, for yf  
thou shalt execute Iustice without Mercy,  
Whither shall I goe? if thou Lorde shalt  
marke traynly our sinnes, Oh Lord, who shall  
abide it. Psal. 144.

In Malice. These  
time Ringers and  
Bishops see  
themselves a-  
gainst the ma-  
riage of priests.

The causes.

Conclusion

Conclusion

Conclusion

Augustine: af-  
firmation tou-  
ching the rege-  
nerate man not  
iust by woorkes  
Enter but by fayth.

## In defense of Gods Church,

Enter not into iudgement with thy seruants  
because no living felie shalbee iustified in thy  
sight. The here no living felie shal be iustified  
in thy sight because, whosoever liueth here  
though he liue neuer so iust, yet moe he to him  
if God shall enter into iudgement with him.

For as it appeareth in an other Prophet  
God doth thus chide the arrogant and proud  
people saying. Why doo you contend in iudg-  
ment with me. You haue all forsaken me.  
saith the Lorde. Doe not therefore contend

**Confession.**

**Contrition.**

**Trust in the  
Lorde.**

with me in iudgement, geue thy iudgement too  
be iust, and how muche iust soeuer thou be, con-  
fesse yet thy selfe to bee a sinner: Hope thou for  
mercy, and in this humble confession being le-  
cure, speake vnto thy soule troubling thee & tur-  
moyling thee on this maner: Why art thou hea-  
uie, oh my soule, and why dost thou thus trou-  
ble me? Perhaps thou wouldest trust in thy  
owne selfe: but trust thou in the Lorde, & not  
in thy selfe: for what art thou in thy selfe? What  
art thou of thy selfe? Let him be health to thee,  
which receued stripes for thee, & he saith, Trust  
thou in the Lorde.

David in his one and thyrtye Psalm saith,  
Who are blessed? Not they in whom the Lorde  
shall finde sinne, for all haue sinned, and haue  
neede of the glory of God. Rom. 5. If then  
in

in it men, though be solemn, it needed, that none  
are blessed, but they whose sinnes are forgiven.  
This therefore in the Epistle him com-  
mends. Abraham believed God, and it was re-  
puted unto him for righteousness. Nowe there  
ought ye rightly apply this saying touching  
faith, and bee witnessed in this place, that we  
strive to move to faith in us only the knowledge  
of the history, but that is is an assured confi-  
dence, whereby we be led without doubting  
that our sinnes are forgiven us for Christs  
sake. Neither indeed can any man confidently  
understande the meaning of Paul in this  
point, except he understande fully in what as-  
sure. Thus againe (as we say) ought ye to look  
at a wrong doer, when men understande  
- sake in the knowledge of the history, and not  
- as the assured confidence which wee ought to  
have in the promised mercy of God, so, his  
savoury Christs sake.

And it is he that saith, that Donkey blinde  
 at the way in expounding the meaning of  
 Pauls, because when in this place they were  
 thus deceived. And this maye clowde, is he  
 that saye a speciall let vnto our abettaries,  
 that they ca not so wel brooke the doctrine of  
 fapth, because they rightly vnderstande not  
 the name of fapth. Why do they not better  
 examyne

10-10-1968  
 10-10-1968  
 10-10-1968  
 10-10-1968  
 10-10-1968  
 10-10-1968

Donker rivt  
all the way in  
responding  
Paul's message



## In defence of Gods Church,

examplie had way his sayings of Augustine,  
as others, which example I have recited: he  
himself saith Paul in maneth this, that Abraham  
was pronounced just, because hee beleued, not  
only touching the promise of God concerning  
his posterity, but also touching the forgiveness  
of sinnes for Christes sake.

*Augustine be-  
lieued touching  
Grace and faith  
which the later  
age teacheth.*

Such like sentences, that a man might  
mishele in Augustine every where, which suffi-  
ciently shew, that he beleued touching Grace  
of faith the very same which we do teach. In the  
agustinus booke De sermone Lxxviii he saith  
thus: By means of his law we confesse God had  
in faith more than the mercy of God: but  
hee doth be manifestly discerned between the  
Law and the Gospel.

And although now and then in his say-  
ings there haue together as it were cer-  
taine figures of speeche not sufficiently well  
expounded or inconuenient, yet these be to be  
attributed to the symon, because the custome  
of the common people, had receiued cer-  
taine figures, as namely the name of Merice,  
and certayne others. And these could not  
the learned then put away. Moreover nei-  
ther were the mysters themselves sufficiently  
accustomed vnto disputations, and what  
mystry clowde of ignorance was in the  
Church

Church at that time; there might bee difference, so that the wicked opinion and heresy of Pelagius was entertained with so greates top, that Augustine and certain other christians not abiding the same against out of these churches without great conflicts and contentions, would so farre outstretch their hands, as touching Ceremonies, of any man subject unto the same, where the Augustine is chiefely knowne, than in all other christians. For he complaineth, that many perditionous opinions then reigned in the Church. That many traditions were esteemed better then the commandmentes of G D D, and that ceremonies were esteemed that the seruitude of the Jewes in times past was more tollerable, than of Christians in Augustine's time. In his words (are these words to be taken thus) *Epist. 109. v. 20.* standing the same Religion, which in a very few and most manifest sacramentes of honoring G D D; The mercy of God would haue to be free, did they suppress now with ferule yokes, that the state of the Jewes was more tollerable to them in times past, which were yet subject unto Gods lawes, and not gentians.

Pelagius his heresie in estimation.

Augustine's words touching Ceremonies.

Spans traditions better esteemed then the commandmentes of G D D.

## In defence of Gods Church,

And first touching many traditions, hee  
sayeth, At this kinde of matter hath his free ob-  
servations. And afterwards hee willeth  
that unprofitable traditions of men should be  
cut off. Therefore by this it appeareth, Au-  
gustines dooth not so allowe the ceremonies of  
his tyme, that hee woulde tye or binde the  
Church vpon that rule: for there were many  
things then received in the Church; which  
he dooth binde himselfe dooth not at all allowe of:  
May rather hee woulde those too bee founde  
saute withall, and reformed: And certayne  
other things there were, which after the ma-  
ner of his tyme hee obserued: So that we all  
doe seele much vnto present manners or tra-  
ditions of their tyme.

Note, Augu-  
stines sounde  
iudgement tou-  
ching the ques-  
tion of many  
traditions.

And thus ensu-  
eth the first  
part of the  
first book.

Secondly tou-  
ching Purged-  
ye frequented in  
Augustines  
tyme.

In this manner tyme speeches of purga-  
ge hee saith euery where too many tyme which  
hee neither refuseth nor confirmeth. Only hee  
decalareth, saying there were certaine persons  
which so thought that the soules of the goodly  
were purged, after that they departed out of  
their bodies: But in his 9. booke of Confessi-  
on hee requereth of God in his prayer for his  
mother departed, in these words, Lord inspire  
thy seruantes, that they may remember my fa-  
ther and my mother, as the Alter. Neither doth  
hee require any thing more. Nowe although

this be spoken modestly by him: yet notwithstanding wickedly wrested to the oblation of the Sacrament for the dead; such as was not in Augustynes time, as he is to be understood to say.

*S. Augustines*  
words of prayer  
wrested by the  
Papistes for o-  
blation of the  
sacrament of  
the dead.

And there were vobes accustomedly used at that time; and the Question was asked whether marriages after vobes contracted might be dissolved, yea or no. Touching this matter, the opinion of Augustyne is extant in decretis 279. c. 10. *Nuptiarum*. Here, although Augustyne asserted more vntoo vobes then was convenient, yet he pronounced that marriages contracted after the vobes, are not to be dissolved. And hee affirmeth them to be marriages; inderde; Because the one person ought not to returne vntoo the vowe againe with the iniury of the other. Neither is the vowe made frustrate betwene both persons: yea although one of them have brought with him the changing of his former purpose. These things briefly dooth hee speake in that text. But the error of some was then of more nature, then this mitigation of Augustyne. Therefore the constitutions which afterwards followed in the church do separate and dissolve marriages, and so do require an

*Augustines*  
affirmation con-  
cerning marriages  
contracted.

*Augustines*  
words of prayer  
wrested by the  
Papistes for o-  
blation of the  
sacrament of  
the dead.

Augustyne also then saw that this was a dangerous thing; but he did not sufficiently consider

what was  
reasonable.

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What fault might be given in those bowes the  
 felons which were done obscure and naked  
 thing to be discerned. For hee was overcome  
 with vulgar opinions of his tyme. Now was  
 the custome received of making bowes. A  
 number living in that kind of life were great-  
 ly marvelled at, and admiration of such thing  
 detest or burthen judgement. For therefore was  
 not at all dispute whether bowes were of force  
 yea or no, when as indeede there were many  
 errors happened in them, they were accompa-  
 ned for loose shipping of God, for a singular  
 merite of righteousness for perfection, also for  
 a great many they were impossible. These if  
 he had first refused he might the better be ena-  
 ble to have prohibited the separation and di-  
 vorse of such marriages: 19130 901 10 97 with 901

Many errors  
 happened in po-  
 pish bowes.

Augustines  
 time had many  
 abuses, whereof  
 some he was a-  
 gainst.

Therefore it is manifest, that in those dayes  
 there remained many abuses in the Church,  
 whereof although Augustine was against some  
 of them, yet he looks in good part others some  
 which after they had occurred, ought not too  
 be defended. Moreover, although the examples  
 of the ancient fathers were after a sort follow-  
 ed in their tyme, yet now ought they not at  
 all to be applied for the confirmation of greater  
 abuses: as for example this confirmation is of no  
 force. As Augustine suggests that popes  
 bee

which was not to  
 be used

he stood at the altar for his mother's pardon.  
 Ergo, Masses are too here allowed for those  
 which are dead. Of else, certain persons in  
 Augustines time did thinke that there was a  
 Purgatory. Ergo, Masses, pardons, and other  
 foundations deuyled for the dead are more al-  
 lowed. For as yet in Augustines time these  
 monstrous impieties were not at all heard of,  
 although, by little & little the seedes of such im-  
 piety were sprinkled.

A weak argument wresting  
 the application  
 of authorities  
 by the aduer-  
 saries for their  
 masses, pardons,  
 &c.

## Of Gregory Romanus.

Gregory entered into the Popedom, Anno  
 590. 157. years fully expired after the death  
 of Augustine. In the meane time many Bar-  
 barous nations flocked together into Italy,  
 as the Gothes, Lombardes, and their confeder-  
 rates. And not onely the studies of learning  
 were put to silence, and the Churches were  
 neglected: but also, those same Barbarous na-  
 tions which possessed Italy, either brought in  
 with them, or easily received amongst them,  
 many superstitious opinions. Therefore in  
 those space after increased many abuses and  
 that greatly.

His Gregorius  
 contra animi fr-  
 tensiam Pontifex  
 electus anno 590  
 Longobardi.

Encrease of  
 errors.

During that troublesome state of Italy it  
 seemed



In defence of Gods Church,

seemed a peculiar felicity too bee out of the country too dwell a farce of in some solitary place. Either without their householde, without children and not too beholde the destructions of theyr Cities, and spoilling of theyr native churche. For it is a miserable thing too say that which Aeneas sayeth: *Et quorum pars magna fui.* Signifying that hee himself was one of the chiefe beholders and sufferers of the trouble. Therefore men of modest conversation, which kept houses and families did thinke those which lived solitarily to be happy for theyr tranquillity. So encreased the admiration of men towards Donks or solitary persons, and many began to flocke for and to lye solitarily in places.

Wherever barbarous people marvelle at, and are in love with newe fashions, which have a shew of excellent goodnesse, and as it were of fellowship with God. It was therefore not too bee marvelled, if then the crewes of Donks encreased, & that plausible opinion touching the kindes of workes, did spread further abroad, and that the light of the Gospel, touching true faith, and true worshipping of God, was then extinguished.

As the Barbarous people were well pleased with the worshipping of Saintes, A few

wards

warhes when it was once receaved too reue-  
rence or hono<sup>r</sup> them, namely, the sa<sup>n</sup>ctes with  
Images and peculiar temples after the hea-  
thenlike manner: the custome increased by  
the imitation of those in greates auctorite. And  
by litle and litle it came to so great ungodli-  
nesse, that this worshipping of Sainctes in  
these later dayes differed nothing at all from  
the manifest Idolatry of the heathenes in  
tymes past. For, they nowe called vpon S.  
Anne, S. George, and others, none other wise  
then the heathens did vpon Iuno, Mars or Her-  
cules. They ranne to they<sup>r</sup> Images, and the  
Bishops with greates auctorite confirmed that  
same error. And many Idolomaniacs in  
worshipping of Idols, yea and they<sup>r</sup> doctors and  
learned men commended them for so dooing.  
And in such kinde of worshippinges consisted  
the whole issue of religion. But at this while,  
touching inuocation vpon Christe, & touching  
faith in him y<sup>e</sup> there was greates silence  
amongst them.

Worshipping  
of Sainctes.

nothinge  
- 1536 -  
1536

Ignorance in  
them, touching  
inuocation vpon  
Christ, &c.

The beginnings therefore of such and so  
greates impiety were too bee taken heede of,  
which inuolue Gregory himselfe greatly con-  
firmed, who first than instructed the publique  
ordinaunce of calling vpon Sainctes: who  
commanded that Temples shoulde bee de-  
dicated

Gregory confir-  
med many un-  
godly exercises.

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**Profanation of the Sacrament.** dedicated too the bones, and dust of those Sainctes. And also at that time crept in an opinion touching the oblation of the body and blood of Christe; too bee made for the dead. This opinion broughte forth horrible profanation or abuse of the Sacrament.

**Errors in Gregories time.**

Therefore although after Gregories time greater darkenesse ensued, yet notwithstanding these errors at that time remained in the Church. A false persuasion brought in by Monks: Of monks deyled without the commandement of God, praying unto Sainctes; and the oblation of the body of Christ for the dead. These errors afterwards hated with the great ruyne of Gods Church. Therefore the state of Gregories time may not bee a sufficient rule to reforme the Church, which thing the more euidently that to may appeare, I wil firste recte more manifest faulces in Gregory, and afterwardest I wil dispute vpon a fewe things pertaininge to the Lords supper.

Gregory in *Libro 3. Epistolae* in that his Epistle vnto the Bishoppes of Canaues in Cilicia, chargeth charge that Subdeacons or Deacons should not use the company of theyr

woreden. When they had made before they he forbiddeth  
 were ordered. When as in veyne the people Subdeacons &  
 Signe before they tyme had suffered the ma- Deacons to  
 ner of the Decisions, and did not forbid the have the com-  
 husbands to be the company of they, in veyne. any of their  
 This faulte in here nowe sufficiently mainte- joines.  
 fast. If any godly person can allowe the  
 separation of a mynde of lawfull matrimony, &  
 hee telleth that there was one called Specious  
 in which had rather leade and forgo his func-  
 tion of being Subdeacon, then to waite this first error  
 the company of his wyfe. This whosoever forbidding of  
 hee was no doubt was indebted with some- marriage.  
 thing in this poynt, then they which in quere  
 sought the separation of dyoceses of such mar-  
 riages. This increased the offence of Gregory, that  
 hee would have this tradition to be received  
 in the Churches of those people called Sicili-  
 tians. But that tyme according to the decrees  
 of auncient Synodes or Councelles, they  
 were not all marriages in all they. Eccle-  
 siasticall persons, neither did they bur-  
 den they Deacons with burden, nor any  
 other persons. Why doeth Gregory here his recogni-  
 tion in the rule and government of  
 other Churches. When as in the hee see-  
 meth so tragically that hee abhorreth  
 from

## In defence of Gods Church,

from the name of the vniuersall Bishop. For  
therefore why doth he there dissuade mar-  
riages: where the Dedcons are not burdened  
with bowes? Why doth he not heere stande in  
name of the autority of former Councels? This  
faulter where is containeth manifesttyng ob-  
scure and tyranny it is very euident: that this  
age wherein Gregory lined, was not without  
greate errors.

And howe doubtles is hee againe towardes  
those, which at theyr fathers requeste were  
led theyr infancy brought up in monasteries;  
and afterwarde being young men desired  
an other kinde of lyfe. Touching these hee  
answereth againe, that it is not wisely done  
of such too forsake that monastical life. This  
straitnesse is not so much therefore to be found  
faulter with, because it was made arbitrary too  
that young age: but also because to gett  
stablished superstitious opinions, touching  
Popish traditions.

The thirde offence in him I will also  
beerevntoo, which is manifest. Hee was in-  
duced with night visions to allowe by syng-  
ing in the oblation of the sacrament for the dead.  
Hee maketh mention of excoꝝ, which after  
theyr death, had serued in lyches. Wherof  
more.

the one requyres that oblation of the Sacra-  
ment might bee made for him, that hee might  
bee deliuered out of those paynes and pu-  
nishments. From these visions he graciously  
doctored in the Church, contrary too  
the expresse worde of G O D, as it is  
written Deu. 31. Thou shalt not aske coun-  
sell of the dead: and as it is also written, Esay  
8. Should not a people inquire of theyr G O D:  
from the dead? Ergo, what neede  
of those soules the soules of those departed, are  
in after this life: Yet notwithstanding, from  
visions of light, was ought not to take any ob-  
stinate of distinction, or exception. And a  
gaine why thus, not thus it is a fained fable,  
where hee saith, that after death men become  
bathasperi. This fable is like the fained  
tale of the daughters of Danau, which by the  
upstarte of a Que. . . . .  
The same not here determined to receive this  
condemnation, because we would not be herediton  
the Consecrations of his errors, which the  
contrary is manifestly a plainely mean  
here to rehearse his faules, to the end it might  
appeare that they are deceased, which were so  
greatly indone with the fathers, as though  
they had beene conquerors of the Inuincible  
armies of the world.

That is, will  
the dead be  
the subject  
who is the  
mouth of God  
and seeth help  
at the dead  
which is the  
illusion of satan.

The Antioch  
purpose upon  
the constitution  
of Gregorius  
court.

notiamus  
notiamus



In defence of Gods Church,

blamelesse & without fault and never doo disagree from the expresse wordes of God: Although therefore the better learned fathers now and then do somewhat to the purpose annually by waye of argumente judge of them by the wordes of God.

Therefore, making other confutations,

I will nowe further adde certayne thinges briefly touching oblation for the dead. We neede not enquire whether there be any purgatory or no, for this question pertaineth nothing to the oblation. Although there were a purgatory, yet is it utterly necessarie to offer the Sacraments for the dead. There are many most strange arguments to prove the same.

The first is ingenuitie, to ascribe a tradition in the Church without the commaundment of God.

Again, the application of the Lardes supper for others is made without any commaundment of God, or testimony of Gods will.

Many sentences confirme the Maior, and namelie this, That all that have none but Gods grace, can be the worshipper of strange Gods, is by expresse commaundment

for.

Confirmation of the Maior.

for blinde. And hither too pertaineth that say-  
ing, *Esay*, They worship mee, in vaine, teaching  
traditions of men. Again, *S. Paul sayth, Rom.*  
*14.* What soeuer is not of fayth, is sinne, or fur-  
thermore worshippinges or seruaice without  
the commaundement of God, can not be done  
by fayth. But the worlde perceaueth not howe  
grease a sinne it is, to ordaine worshipping  
without the commaundement of God, too de-  
part from the worde of God. Of this mischiefe  
the Prophets doo greatly cry out, as be wylle  
the blindenesse of men, which was horrible  
holines do appoynt traditions and opinions  
touching the will of God, neither reade they  
the worde and ordinance wherewith god hath  
manifested his will towards vs. The children  
choosing blinde doo seeke after God, by other  
meanes. For it is manifest, that Chryste him-  
self neuer refused the Sacrament, to haue it  
applied for the dead. For what meane is there  
made of the dead? The diuine celebrat his  
supper, that we may haue in remembrance  
of his death. Are the dead able to partake with  
vs, too remember their wylde? The Apostle  
briefly addreth these other reasons against  
the second reason his sentence is, *1 Cor. 15.*  
which by no meanes may be otherwise  
ordained, than that I haue laide by. *1 Cor. 15.*

the worshipper  
of the dead, as  
the apostle  
saith in *1 Cor.*

in the same  
15. *1 Cor.*  
Confutandum  
Sacrificij  
the dead.

the same  
15. *1 Cor.*  
the same

## In defence of Gods Church;

**Forgiuenesse of** *Abac. 2.* Therefore, it is needefull that in our  
 finnes, what *life* *spare* *wee* *do* *receaue* *forgiuenesse* *of* *our*  
 how they are  
 graunted us.

finnes at Gods handes. And it is impossible,  
 that forgiuenesse of finnes should beee graun-  
 ted to any person, by or for any kind of worke  
 done: or sacrifice offered by any priest. Can-  
 ses obscure, and doubtful, require long dispu-  
 tations. This error touching oblacion is  
 refuted by so euident and firme argumentes,  
 that they require not at all any long declara-  
 tion. The doctrine touching forgiuenesse of

finnes is certaine and manifest. No man  
 may haue remission of finnes, except by his  
 owne faith be receaue the same. This opini-  
 on if any man go about to take away, hee  
 dooth thereby blasphemie and intyre Christ him-  
 selfe. Ergo, they blasphemie and intyre  
 Christ, which do feigne that the same obla-  
 tion can deserue remission of finnes for the

**Confutation of  
 sacrificiing of**

*Summa Instit. 2.  
 ad Rom. 2.  
 ad Gal. 3.*

**Use of the Sacra-  
 ment of the Altar  
 applyed**

heades. The Church receaue the ble of the Sacra-  
 ment only profiteth them, which using the  
 same doe remember the death and benefite  
 of Christ. Ergo, it is impossible that this  
 worke should profite them that are dead,  
 which remember the same themselves. Who  
 doe make any remembrance of the death of  
 Christ. The antecedent is manifest, by the

Institution of Christ; bycause hee bloweth us  
celebrate this myſtery. In remembrance of  
him. And wee ought not by Imagining too  
adde any thing vnto the Institution of Christ;  
if any man imagine thoe thynges, if any man  
traſſure the ſame vnto the dead, hee doth wil-  
leſſly deſile the Institution of Christ.

The fourth reaſon: The ſcripture ſayeth  
manifeſtly, Blessed are the dead, which dye in  
the Lord. Rom. 8. The body dyeth bycause of  
finne, but the ſpिरित is life for righteousnes ſake  
(that is) they that are iuſtified in the ſpirit, ſo  
long as they cary about them this body where  
in are as yet the remnauntes of ſinne, they are  
afflicted in diuers manners, too the ende that  
by railing vpon God, ſayeth, knowledge of  
GOD, and ſpiritual heuones of lyfe might  
more and more increaſe in them. But the body  
being once dead, the remnauntes of ſinne are  
aboliſhed. And Paule ſayeth manifeſtly. That  
the ſpirit liueth for righteousnes ſake. That  
life of the ſpirit iuſtified, is not feare, or ſer-  
uing of Gods wrath, But is ioy in the ho-  
ly Ghoſt, as Paule ſayeth. Rom. 15. Therefore  
there are no paines of Purgatory.

Justification  
of the Spirit  
in this life.

2. Cor. 13. 14.  
1. Th. 5. 19.  
1. Cor. 13. 14.  
1. Th. 5. 19.

Christ ſaith vnto the converted therſe,  
This day, thou ſhalt bee with mee in Para-  
diſe.

In defence of Gods Church,

by selfe, in a peaceable and blessed life,  
and not in paynes or horror. Therefore  
the Soules of the iust doe not goe downe too  
tormentes, but ascende up vnto spirituall ioy  
and peace. In this life the godly are still ex-  
ervised with horrible afflictions, by cause  
G D D by a wonderfull determination wil  
haue his Church Subiecte vnto the crosse  
and to taste such afflictions as Christ hym-  
selfe did. So Adam, Isaac, Iacob, Ioseph,  
David, Elayas, Hieronias, John Baptist, and  
others the lightes of the Church were in ca-  
lamities and perplemies, the greatnesse  
whereof no man can declare. Therefore  
Peter saith: Humble your selues vnder the  
mighty hands of God. 1 Pet. 5. For although  
suche are the afflictions which the Godly  
suffer in this life, while they are in the flesh,  
yet notwithstanding this, after they be once  
dead, why is it sayed that there are such  
punishments? For as muche as these afflic-  
tions are by G D D preordayned too ac-  
knowledge the remnaunte of sinnes in the  
flesh, and to worke repentaunce of sinnes e-  
uen in this life.

But after death, there is then no place  
of repentaunce. Like as Paule playnly  
affirmeth.

holmes  
The iust and  
righteous are  
euer exer-  
cised with af-  
flictions in this  
life.

affirmeth. *2. Cor. 5.* Every one shall carry with him those things which he hath done in the body. And the psalmes doe also teache us this moreouer: The dead shall not prayse thee, Lorde. Again, Bicause ther is none in death, which shal remeber thee. Therefore it cannot bee affirmed, that any after death are yet tormented, to the end they might repent them of their sinnes.

If our Aduersaries doe say, That those tormentes are not therefore layed hypon them, that thereby repentaunce might growe: but that they shoulde bee as satisfactions, for sinnes here committed, this opiniõ is a great heale more to be refused. For the doctrine of Satisfactions, which the Sentenciaries haue deuised, is both false and vngodly. And truly very many lyes & false imaginacions haue byn heaped together into thole disputations, euen as it were into a sinkehole and filthy puddle, namely, of Purgatory, of howes, of oblatiõ for the dead, & many others. Seeing therefore, that purgatory (as they call it,) cannot be affirmed, it is a kind of vngodlines so to institute an oblatiõ, to deliuer y<sup>e</sup> dead out of tormentes. Although yet if there were any purgatory, yet coulde not the supper of the Lorde be transferred for the dead.

Confutation of  
Purgatory.

Confutation of  
Satisfactions.



02 In defence of Gods Church,

From whence  
Purgatorie  
tooke his origi-  
nall.

But why doe I here dispute? The firste mention of Purgatorie began of sightes or visions, and afterwarde for lucre sake was confirmed, and is now defended and mayntayned of the Popes Cardinales, Bysoppes, and Chanons, which are manifest Epicures, and with great security doe containne the iudgement of God. And whatsoever touching punishmentes after death suche persons reade, they accept them as Poets fables of Ixion, Sisyphus, Tantalus, or such like, and doe deride the foolishnes of others which affirme that God hath appoynted euermlasting punishmentes for the wicked.

The Grekes ora-  
tion exhibited  
touching Purgatorie which  
is referred vnto  
repentance  
in this life.

At this present, therefore I let passe any further to dispute. The Grecians exhibited vpon occasion touching Purgatorie, at the Council of Basil, the oration at this day is extant in the Library of Phortia, wherein they dispute touching that place of S. Paule 1. Cor. 3. Which place the latter age hath wrested to confirme purgatorie. Whereas it is manifest, that the same place intreteth vpon repentance: namely, Hee shall bee saued, so yet, as it were by fire. 1. Cor. 3. Ergo, he would be that the offender should be corrected or amended by repentance. Therefore, hee speaketh touching this present life, wherein is the place of repentance

and of his worde.

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penitance. Surely it is true that is sayde, The Speech of trueth is simple and playne. When Paule speaketh of repentance: this place can not be wrested to the paynes or tormentes after death. *Euripides.*

Touching that place in the booke of the Machabees, there is also a mosse playne assewre: The trueth is not the more corrupted by the errours of thinges done, sayeth the man of lawe. And Demosthenes disputing agaynst Aristocrates reprehending lewde examples, sayeth, Suffer vs not to say that this hath beene done, but that it is meet and righte to be done.

The sacrifices offered by the Leuites did not take away sinnes from before the face of God: moreouer there was none at all then instituted for the dead: Ergo this hath beene an error in later times, too offer sacrifice for the sinnes of the dead, as the Iewes receaued oftentimes other corrupt & lewde traditions amongst themselves. For the nature of men is prone vnto superstitions, euē in all ages. Therefore in as much as that example is repugnant to the scriptures it is not to be cited at all too confirme superstitions in the Church. These for the most part are the chiefest things which are cited touching Purgatory. And therefore I haue heere placed this disputation that it

*Sacrifices of the Leuites did not take away sinnes before God.*

*Tradition of the Iewes.*

In defence of Gods Church,  
may the more appeare that Gregories faulte  
or errour evidently (which hath confirmed the  
oblation of sacrifice for the dead) is manifest-  
ly repugnant vnto the Apostolicall doc-  
trine,

Which thing seeing it is so, the Ca-  
non also of the Masse (as they call it) is to be  
reprehended, wherein is mentioned, That ob-  
lation of sacrifice, was made too redeeme the  
quicke and the dead. What boldnesse was  
this to transference the Sacrament for the dead;  
when the institution thereof speaketh so plain-  
ly of them which bee liuing, and of the re-  
membraunce, of the death of Christ?

Note tou-  
ching the Autho-  
r of the Canon  
of the Masse.

Gregory writeth that one Scholasticus (as  
he nameth him) did make this Canon. But  
whosoener was the authour thereof, and which  
compyled this Rapsody, that cannot be deny-  
ed, that the Latin Canon differeth from both  
the Greek Canons, although neither yet do the  
Greeke Canons agree with themselves, but  
they doe differ in notable places.

Thus muche haue I spoken touching  
Gregorie. Neyther will I adde heere vnto  
the Wittres of later ages. For the doc-  
trine of the Church afterwarde wente fur-  
ther

ther out of course. And the Tyranny of  
the Bishoppes of Rome encreased also, when  
as Gregory euen yett himselfe refused and  
greatly disprayed the name of the vni-  
uersall Bpshoppe, as certeyne his Epistles  
in his thirde booke of Epistles doe testifie the  
same.

Name of the v-  
niuersall Bishop  
refused and dis-  
prayed by Gre-  
gory.

I coulde annexe herewith too the complaints  
of auncient wyters touching the couetous-  
nesse of Bishoppes and the ignorance of  
them, in times past, which if there were  
no other thing, yett in this point they admo-  
nische vs. That the Church oughte not  
too bee gouerned according too the Exam-  
ple and state of that tyme. But in the  
reuelation of Sapient John, there are hor-  
rible Figures exprested, which no doubt  
signifie the ages of the Church, and doe shew  
that wicked Teachers shall forthwith swarm  
in the Church, and shall with Tyrannicall  
rule oppresse the truth.

Testimonies of  
auncient wyters  
touching the couetous-  
nesse of Bishoppes  
and the ignorance  
of them.

The reuelation  
of S. John a  
testimonie for  
the Church in  
all ages.

And the Bishoppes of Councelles doe  
shewe howe greates rage hath possessed the  
myndes of betwixt manye Bishoppes, which  
too defende their iniquities, haue by  
wonderfull subtilties kyndled the hearts  
of Princes, and of the Common peo-  
ple,

Testimonies  
of Councelles  
against ambitio-  
us and subtil  
enimies of the  
Church.

## In defence of Gods Church,

people, as nowe the Bishoppes of Rome, and other Bishoppes by all cunning sleightes endeavour themselves to prouoke the mindes of Kinges to rayle by ciuill warres in theyr territories and dominions.

**Complaint of**  
*Basilius* vpon  
the Bishops  
and state of  
the Church in  
his time, Anno.  
37<sup>o</sup>.

Basilius in the ende of his booke De Spiritu Sancto, with what tragicall complaynt he doeth bewaile the fury of those Bishops in hys tyme and theyr impiety: Hee declareth, that they sought to defende theyr wicked doctrine by seditions, and by slaughter of the people. And hee writeth vnto the Italian and French Bishops in this maner.

*Euersa sunt veritatis dogmata, Confusa leges pietatis, Ambitio non timentium Deum, rapit gubernationem Ecclesiarum. Nec additus est ad honores, nisi per impietatem; ut quisq; est rariocissimus & audacissimus, in lacerandis pijs & veris dogmatibus, ita maxime dignus Episcopi honore iudicatur. Perijt grauitas sacerdotibus conueniens: desunt Pastores, qui eruditione gregem Domini pascant.* which may

*Basilius in libro*  
*de Spiritu Sancto*  
Touching abuses  
in his time.

thus be englished. The doctrines of trueth and religion are turned byside downe, the lawes of Godlinesse are confounded, desire of promotion is those that feare not God, greedily catcheth houlde vpon the government of the Churches. Neither is there any other way

way unto honour and dignity, but by ungod-  
liness. And as every one is moste ravenous,  
and fierce in dismembryng and rending in pec-  
ces the godly & true doctrines of the church,  
so is he specially iudged woorthie to enjoy the  
dignity of a Bishop. Gravity besitting the  
Ministry, is utterly gone: And the Shep-  
herdes that shoulde feede the flocke of the  
Lorde with learning, are wanting.

So and in such manner doeth he describe  
the Bishoppes in his time: vnto whose vices  
the latter ages haue added Lordly rule and  
Tyrannies.

Seyng therfore it is manifest, that that  
age was not without fautes, we must graunt  
vnto the Church, that touching doctrine shee  
woulde aske Councell at the woorde of God,  
as the heavenly Father hath commanded.  
That we shoulde heare his Sonne Mat. 17. And  
David sayeth in his 119. Psalm, Thy worde  
is a lantern vnto my feete.

The Church  
must alke coun-  
sell at the woord  
of God.

These testimonies touching the fautes of  
auncient writers, (although I haue overpas-  
sed many absurdities) I haue not gathered  
to that ende that somewhat of their true prop-  
ties might be thereby diminished: For I be-  
lieue the most part of them in those pointes,  
were both godly and excellent men, and cer-

Protestation  
of the Author  
touching the  
foresayd Testi-  
monies.



82 In defence of Gods Church,

Aduersaries ob-  
iecting the au-  
thorities of the  
Fathers doe ve-  
ry much abuse  
them.

Any one of them no doubt haue well deserved, to  
be well thought of. But yet they themselves  
woulde not that theyr owne wordes should be  
preferred before the doctrine of Christ. Mo-  
reouer euen these our aduersaries wh objecte  
vnto vs the autority of y<sup>e</sup> fathers, do also abuse  
very much the testimonies of the. Although  
in those dayes the seedes of errours were first  
sowen abroade, yet so pernicious abuses had  
not as yet crept intoo the Church. There  
was at the beginning a certain maner of cal-  
ling vpon Sayntes: But afterwarde how  
much wickednesse followed: Therefore  
the declamation of Nazianzen is not too bee-  
ricted, for so muche as that Age of his was  
ignorant of this newe deuised Idolatry.

Aduersaries al-  
legations and  
contention.

But why doe the Aduersaries lay for  
themselves the autority of the Church, when  
as they contende not with vs, touching doc-  
trine, nor touching Religion, but concer-  
ning their sensualities, and promotions, they  
will not haue theyr peaceable estate too  
be troubled: This is one and the onely  
cause why they desire our subuersion. For  
there are certaine opinions more clearer then  
the Sonne day. And yet because they would  
oppresse the same, they put in practice open  
crueltie

fructlie, they kill and slep the Goodlie, lear-  
ned and good men, yea and the Ministers of  
the Church for marriage sake. Where

Shall a man reade this in any place, as touching any barbarous fury, that men should be killed and flaine for honest marriage sake?

If they allowe the auncient Churches, why  
doe they not followe the firste times? Doe  
they thinke that either Ambrose or Augustine

would have allowed of this cruelty in punishing the Innocent Persons? No sure, they utterly abhorred this heathenish cruelty,

and openly witnessed that these chiefe Whorres the Ancestors of this crueltie were not the members of the Church, but the

**Instruments of the Duell: and without  
all doubt the later Fathers, Ambrose and  
Augustine tooke upon them, the defence of**

Boobie Ministers, women, children, and a  
 gain of so many nations which are of affini-  
 tie or liable unto this cause.

But after that I haue nowe declared,  
which is the true Church, and that it  
is manifest that wee saythfully receive

fill and mayntayne the Doctrine of the  
Catholique church of Christ. Sette  
betwene in the Propheticall and Apostoll

**CLEDS:**

Adversaries in  
seeking to op-  
press the truth,  
kill and slay in-  
nocent persons  
for marriage  
sake.

The totall sum  
and scope of the  
Authors purpose  
in this worke

## In defence of Gods Church,

**Creedes:** yt is playne that wee beleue and holde opinion, as the Catholike Church of Christ doth. Also I adde here this also haue the chiefe wytters, viz. Ambrose, Augustine, and a fewe others, doe holde all one and the selfesame opinion, if they be aptly understood, and if a fewe certayne thinges be bozne with all in them, which in theyr time came not into controuersy at all.

*liturgia.*

**Touching the Lyrurgy** or publike service it is nothing to bee doubted, that there neyther was any priuate Masses more to bee solde for monye, nor yet Funerall Masses, before Gregories time, neither began the manner of calling vpon Saintes too bee had in estimation a long time before Gregories daies,

*No kinde of  
Masses before  
Gregories tyme.*

**And the Lawe of perpetuall single life,** is very lately ordayned, which is not defended, nor mayntayned for any other cause, but that single life is more commodious to mainteyne worldly wealch. And they offer manifest injury vnto the woorde of God, which affirme that marriage of Priestes is repugnant vnto Gods woorde.

*Single life  
relyordained.*

**Concerning Repentaunce, Forgiuenesse of sinnes, and iustification,** which we say men for Chrystes sake doe attaine, and not by meanes of their workes: Also concerning

*repentaunce  
forgiuenesse of  
sinnes and iustification.*

*satisfy*

satisfactions, touching the keyes, touching  
mans traditions, and pollicke assayes, our  
Writers haue disputed many thinges more  
playne, then the auncient Writers haue done.  
Which notwithstanding (as it appeareth)  
are agreeable vnto the perpetuall mynde of  
them, whiche were more learned and more  
skillfull then others in spirituall matters, who  
indeede if they had read this exposition and  
methode, according too their Godly zeale,  
woulde sincerely haue allowed the same. As  
I heare say a certaine excellent Diuine of  
Paris, confessed that he better understood Au-  
gustines mynde touching Iustification, by the  
exposition of our writers.

I know there may many things differing  
and disagreeing from our opinions, be gathe-  
red out of the Auncient writers: And eu-  
erie man for his owne purpose borroweth ther  
as seemeth to him commodious, so as The  
Bees gather hony, and the Spiders sucke poyson  
out of the selfe same flowers. But be it farre  
from Ecclesiastical Iudgements to ble Syco-  
phasies, or better, inuectiues. I doe not appelo  
vnto all writers, but vnto the best, as Ambrose  
Augustine, and so farre forth as others agree  
with these, whiche sayng themselves now and  
then too haue spoken thinges repugnant,  
they

Out of the  
auncient wri-  
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## In defence of Gods Church,

they shall beere pardon vs if wee reprehende  
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ning of the wordes of G. O. D., and that  
wee woulde not departe or starte from the  
Symbolles or Creedes: But holde still  
firmely that which they both behelde and de-  
sired too retaine, but yet nowe and then  
coulde not expounde the same. For it is  
nothing at all too bee doubted, that this  
kynde of Doctrine, which wee professe, is  
the selfe same true consent and agreement of  
The Catholike Church of Christe, as the Sym-  
bolles, the more sincere Councelles, and the  
better learned Fathers doe shewe the same ef-  
fectually. These thinges doe I aunswere  
vntoo the more discreeter sorte of Readers,  
which obiecte vntoo vs the autority of the  
Church or of the Fathers.

But there is a certayne newfangled  
sorte of wise men starte vyppes, who  
seepng they be a Doi, when of no religi-  
on, yet they will not haue any controuersie to  
be handled touching Religion: they can com-  
mende well peace and con corde, they abhorre  
all those which by any manner meanes sowe  
discords, these they iudge worthily as a pesti-  
lent or filthy kind of people, as the plagues  
amongst

Newfangled  
sorte of Philo-  
sophicall Di-  
uines, and wise  
wordlinges.

amongst men to be betterly remoued. This is  
that one Philosophie of the Popes Cardi-  
nalles, Kinges, Religious Monkes and ve-  
ry many others, which will be counted poli-  
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ly, That there shoulde be no chaunges made;  
That the coneynte of the church, and the au-  
thoritie of ordinary power is still too be retay-  
ned. Moreover they haue their Rhetoricians,  
and eloquent Oratours which set foorth the  
most earnest speeches, and writings to that  
purpose, which can be named here is no need  
at all. For the writings of many are extant;  
but amongst all them, Omphalius hath late-  
ly provided him his patched fragmentes. In  
his beginning he handleth his matters like as  
if he were Solon, or some Arcopagita, he decla-  
meth of the dignitie of lawes, he dyspasseth se-  
ditions and the contempt of the lawes, he re-  
hearseth how sweet the hermonie of order and  
good gouernement is in the common wealthe,  
which the lawes do cause.

*Omphalius a flou  
and subtilly  
pointe of the  
Church of  
Rome and com-  
mon wealth  
these later dates*

Further-



## In defence of Gods Church,

Furthermore although he nameth vs cer-  
tain things, yet notwithstanding he sheweth  
sufficiently whom they are which he specially  
intelligeth against. He declaimeth against vs  
which haue shaken of from vs certaine Ty-  
rannicall and vngodly lawes of the Popes.  
And although indeede I thinke that he spake  
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spoken of many notable and eloquent men, I  
will not here dispute what this fellow seeketh  
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All this kinde of Orations or speeches do  
eth belong onely too confirme the mindes of  
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safe not to be absent from vs in refusing these  
slanders, and in aduancing of the glory of  
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The Adversaries  
captious  
preaching infla-  
meth the mindes  
of mighty per-  
sonages a-  
gainst the  
truth.  
Psal. 8.

Luke. 23.

**Christ.** I know it is plausibly spoken of some touch-  
ing the dignity of lawes, of peace and com-  
mon tranquillity. I am not so voyde of lear-  
ning, nor so foolish in the custome of ciuill  
life. But I thinke also that in the common  
wealth, those burdens are to be borne withall  
touching common tranquillity which may be  
tolerate without impiety. Touching that  
kinde of burdens let these sentences bee of ef-  
fect, *τὸ κατὰ φύσιν ἀποκρίνεται τῇ φύσει*, That an  
inconuenience which is wel placed, let it not  
be remoued. And as Plato said, That as of the  
doting father, so, of the fond foolish country, are  
the fashions to be borne withal. These thinges  
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Dignity of  
good lawes for  
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Gods commandment  
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The first precept sayth; Thou shalt haue none  
other Gods but me. Exod. 20. This is too bee  
preferred farre beyonde all humane matters;  
lawes of men, gouernemets, ordinary power,  
peace, country and concord. There is no

(which)

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thing

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good lawes for  
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The first precept saith, Thou shalt haue no other Gods but me. *Exod. 20*. This is to be preferred farre beyonde all humane matters, lawes of men, gouernement, and inder power, peace, country and concord. There is no

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In defence of Gods Church;

thing more honorable then these types, but  
yet the name of God ought to be preferred be-  
fore all these.

The Prophets  
and the apostles  
loved their  
country and the  
welfare thereof.

The Prophets and the Apostles without  
doubte, (if ever they did) loved especially their  
countrey and tranquillity thereof. And yet not-  
withstanding they were even compelled to re-  
prehend ungodly traditions, and other opi-  
nions. And surely Christ confessed of himself,  
That he doth bring a kind of doctrine into the  
worlde, which shoulde bee as a fire, which  
shoulde kindle great discordes, &c. For it is  
needful that there shoulde bee controversies tou-  
ching the confirming of the right order howe  
to worship and serve God, because the Devil  
burneth with horribly hatred against god, and  
so much as in him lyeth, endeavoureth himselfe  
to extinguish the word of God, and stirreth up  
ungodly men against God, and with himselfe  
draweth most flourishing kingdomes unto de-  
struction. With these enemies hard Christ  
continual warreth.

Needful it is  
that there bee  
conflicts in  
confirming the  
church.

Therefore, seeing it is needful, that god-  
ly ones must reprehende and abolish ungod-  
ly traditions, the Prophets and Apostles  
cannot chuse but bee the authors of innovations.  
Although in deede politike wisdom they abhorreth  
the name of such innovation. And the godly  
(which

(which doubters are not all fooles or bndypes) do understand how much difficulties or dangers, these mutations doo bring with them, yet a Christian harte preferreth the commendement of God, and with a heavenly courage reasoneth thankfully al controuersies, and understandeth well that these are governed by Christ, vnto whome, (as the Prophete saith) al things are in subiection.

These things briefly do I answere, not so much vnto the Oracion of Orphalius, as vnto the arguments of these wile men, which in al their determinations, doo preache as concerning eschewing of mutations, and the retaining of concord. And although these godlesse men wold aduise to make a test of this answere, yet is it profitable for the people to consider these arguments: least that fopned shew of wysedome terrifie mens mindes from Godlynesse, and the profession of truth.

And I praye these too the ende that youth shoulde bee hereby specially admonished. Ungodly people whereas they doo ensnare the mindes of many nowadaies, with their implements, with preferment to riches, & other worldly commodities: So do they also againe keepe them fast intangled with these

A Christian hart  
what is doth in  
tyne of conflict

collected from

the original

manuscript

Answer of the  
author vnto Or-  
phalius & other  
newfangled  
wile men.

collected from

the original

manuscript

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the original

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## In defence of Gods Church,

persuasions, namely that muracions are to be  
rebeled, that ma ought to embrace & brooke  
wel ordinary power, and malicayne the pre-  
sent state of thei common wealthe. These (how  
far they are to be commended) Christians must  
bee premonished, that they doo not forget this  
precept: Thou shalt haue none other Gods  
but mee. *Exod. 10.*

Wise worthe-  
lings men  
pleasers.

Wise worthe-  
lings men  
pleasers.

The true pur-  
posed scope  
wherein all  
men ought to  
bestow thei  
tyme & trauel.

I am sorry too see that certayne excellent  
wittes, do together conspire with the vngod-  
ly of our age, and are as very firebrandes, to  
inflame Christian Kinges vnto cruelty, and  
in the stablishment of vngodlynesse. That is  
a vertue woorthely bestowing mighty person-  
nages and excellent men, chiefly too be-  
stowe their industry and whole power, and  
aurozity in setting forth the prayse and glozy  
of God. This ought to bee the purposed scope  
wherein al men ought too bestowe their tyme  
and trauel, that every one in his place or cal-  
ling so much as in him lyeth, bestowe some  
diligence towardes the preservation and con-  
seruation of the Heauenly worde of GOD.  
As for other abiect Paralyties which see  
forth launting and reprochfull bookes, I  
will not as heere speake of them, which are  
of that sorte of flatterers, such as Dionysius  
Siculus fostered in his Courte which take  
up

by the Tyrantes spide from the grounde, and  
licking it with theyr tounge, declared  
by boade that it was more sweeter than that  
same Nectar. I returne nowe unto those wise  
men of our tyme, of whome some sayning  
too bee of the true religion; after that they  
see absurde superstitions of former tymes can  
not bee excused, they apply more smoothe in-  
terpretations, unto theyr alleadged rytes and  
decrees, bycause they may covertly establishe  
vngodlynesse by reseruing all customes and  
corrupt decrees.

Such a booke is there nowe set forth at  
Colen vnder the tytle of Reformation. And I  
heare reporte, that in Italy the Cardinal Con-  
carenus was wonte too say, these Lutheranes  
had doone injury vnto the states of Rome,  
when they ascribe vnto them the offences of  
the common wynters, as of the legends, wyl-  
ten, of that woork called Dornai secure, and of  
such other lyke wynters and their woorkes.  
That the chiefe prelates of Rome were neuer  
of that iudgement, or else allowed those folish  
fables. So nowe, they turne quyte from them  
these faulces, And I know that there are very  
many euery where, which by this newe and  
straunge kind of conning, do seeke to them-  
selues commendation of singular, wisdom,

Cardinal Con-  
carenus his  
wordes against  
the Lutheranes.

In defence of Gods Church,

which for that cause are specially malicious  
towards vs, that where many things are bo-  
rowed by them out of our bookes to wee have  
corrected, & they deck themselves with our fe-  
thers, to the ends they may blear the eyes of  
the ignorant, yet notwithstanding they allow  
vs euil recompence for their teaching. For they  
reale not to exercise cruelty towards vs, and  
again, they thinke not that this new sophistry  
may in tyme to come be the extreme and vo-  
yer destruction of the true religion. *in 1601 and*

Gloses inuen-  
ted by the Ad-  
merfaries, and  
for what pur-  
poses.

If malapert wits may haue liberty to deuise  
gloses & false interpretations after their owne  
vniud, what shall then come to passe? Manifest  
is the Idolatry in worshipping of saintes, in  
using masses for the dead. And yet notwithsta-  
nding these gloses do they alledge for the retai-  
ning of customes & traditions, which of them-  
selves are corrupt & faulty. So within a while  
after, peradventure they will excuse the very su-  
perstitions of Egypt. Be it far from the church  
therefore to retaine this vngodly & pernicious  
sophistry, which is a protestation claime con-  
trary to their dooing. Any kinde of worship-  
ping god, not instituted by the expresse worde  
of god, of it selfe is idle & corrupt, yea although  
a man imagine what glorie soeuer he wil. As  
the praying vnto Sainctes of it selfe is cor-  
rupt

rupt

rupt, and vile, because it is not obtained by  
G D D: yea and againe it is corrupt and vile  
for this cause, for that this selfe same custome,  
yea though a man thinks it other wise, dooth  
attribute honour vnto Saints which is  
properly due vnto G D D, as every man may  
beare the same.

I coulde rehearse many examples, but I surcease and I exhorte althose that are godly, to abhorre this mischievous sophistry of the aduersaries. Ezechias king of Hierusalem, did not only redresse those superstitious errors and opinions, touching worshipping of the brazen Serpent, but hee utterly destroyed the very Image it selfe. So it is a point of true godlynesse to cast away the traditions themselves together with their vngodly opinions, which traditions are not in proper nature politike customes. Lyke as the Scripture commaundeth, Idoles to be destroyed, So those same traditions of private Vowes, praying vnto Saintes, obseruing of vowes, superstitious Apparell, religious orders of brotherhood, the bonde of single life, difference of meates, and such other lyke foolish traditions proceeding of superstitious, ought utterly too bee taken away and abolished.



## In defence of Gods Church,

**The aduersaries in defence of their corrupt traditions do defende their authority, &c.**

But what doe I dispute? They which describe theyr sauley and corrupt traditions, with this sophistical doctrine, do not this vnfainedly, to take away errors out of the Church, but that they might by al meanes defend theyr authority, & by their continuing establishe this vngodlynesse. For, lewde opinions doe easely freshly budge againe, if the very customes do remaine. Wherefore needful it is that the godly should be watchful, for the deuil stubbornly resisteth the Gospel, not only prouoking tyrants vnto cruelty, but also craftely laying snares, vnder a pretence of wpleasome, and poisoning forth pleasant persuasions, of the which to beware, oftentimes the holy Ghost commaundeth vs. As the Apostle Paule writing vnto Timothy saith, That there should come dissembling spirits. cap. 4. & he saith writing vnto the Colos. cap. 3. That the traditions of men shal haue in them a shew of wisdom. Whereby not onely manifest dreames of men shal bee spread abroad, such as for the most part were both they of former & later age, like as a little before the crafty dealings of pardons, were manifested, but also subtile & crafty felowes shal cunningly depoint out false doctrine & vngodly traditions, to the end they may be entertained with great joy, to the ende they may bee beloved,

**A shew of wisdom in some of the aduersaries of the latter age.**

ned & retained in great estimation. For hath  
not the vngodlynes of Samaritans remained  
them of wisdom? Is not the error of Pelagius  
plausible too prophane witten? who haue these  
things & the woe of wisedome: It is profitable for  
peace & tranquillity (say the aduersaries) to re-  
taine the accustomed maners: Therfore let the  
more absurde or incommenient opinions be ta-  
ken away, & let better interpretations of mea-  
nings be giuen vnto them: but the rytes of cu-  
stomes themselves let them be retained. This  
kind of speech maketh a sappe therewhen in  
deede they practise far otherwise.

*Some say that  
heretike had  
his theme of  
wisedome:*

These hypocrencies of scoffing kindes of  
speeches are much alyke signified in the  
story of Christ, whome when the Jewes had  
blindsifted, & his enemies which bounde him,  
scoffingly buffetted him, they bid him then  
prophesy who he was that struck him: so these  
excusers of vngodly craditions haue Christ &  
his church in derision, at this day. After that  
they haue imagined some one vnlawful  
straunge phrase, they nowe thinke they haue  
sufficiently blindsifted Christ, & after this they  
fall to buffetting of him, that is, they establish  
vngodlynes, they inflame the hearts of Kinges  
brut cruelty, & they trispe over vs, as though  
they nowe had utterly extinguisht the church.

*Examples of  
the Jewes  
scoffing spee-  
ches against  
Christ.*

*Mark. 14.  
A relation the  
of vnto the  
aduersaries of  
true Church  
the latter age*

*Ther*

# 13 In defence of Gods Church,

Themſelves in their owne Theatre carry a way the conquest; they are prayed of the ungodly, they are beloved of Kings, whose appetites and affections they ſerve. But God is in prayer to be called upon, that hee would vouchſafe to reſtraine and bydle this kinde of ſpyrophany.

The adverſaries peruerſe & corrupt meanings in the Church compared too the poylon of the ſerpentes called Hemorrhoides,

Nicander ſayeth, there is a kinde of Serpentes which he calleth Hemorrhoides, and they are very ſmall beaſtes, of one foote length, but they haue ſuch force of Poyſon in them, that ſweete moſt bloody burſtes out of him, which is ſwonge with one of them, yea from out his whole body, out of his mouth, noſtrillies, and out of his bladder ſſeweth greates ſtreames of blood, ſo as his eyes ſende forth ſparkling teares of blood, and ſo that all his whole body burneth with increpible heate thereby. This kinde of beaſt, when as one of them had in Egypt deſtroyed a Hariner of Helens; The noble and hauty woman trode her vnder her foote, wherevppon alſo the poſterior of Hemorrhoides, is ſaide to haue and hee may mee by the loſſe of their ſting.

For the ſame declareth that this ſtrange ſophiſticall doctrine of interpreting tradi-

ans, is a popson not trulye the popson of these Hemorrhoides. The ignorant although they are our satisfiers, yet notwithstanding they fight against vs with wilful boldnes and hatred.

These Hemorrhoides (by the reason of the defence of their doctrine, by meanes of these Sophistries and as Paule calleth them by reason of a certaine outward shewe of wisdom, which they would haue too hee in them) are helde in admiration, and prouoke the mindes of mighty personages to oppresse the truth.

Persons heeing enflamed with this popson, doe conceaue and kinde in their hartes flames of hatred, are made bloodthirstie, and cruelly raging beyonde measure.

But Christ will not suffer the light of his Gospel to be extinguished accordingly as it is written,

Whatsoever is of GOD shall not be abolished. Therefore shall the Church (where in shyneth true doctrine) at length surely destroy the stings from these Hemorrhoides.

Those sophisticall interpretations shall not oppresse the truth, neither shall the crafty and cruel counsellors of the ungodly preuilege them.

Tyranny of a malignant Church

## In defence of Gods Church,

relation unto  
e supposed &  
pected con-  
ade of the  
Church in Me-  
sions time.

But whereas some men desirous of concord  
doo dayly looke for, that counsels should be  
called by Bishoppes, and that they hope these  
shal heale by the woundes of the Church, or  
redresse enormities in the same, they are far  
deceaued. For the Bishops of Rome, & they  
champions, confederate with them will neuer  
stince from warring against Christe, which  
that I may so thinke, I am not onely moued  
by mans coniectures, which are many and no  
flender causes: I am, thorowly moued with  
the sayings of Christe: Furthermore by the  
examples of all ages. For Christe denpeth,  
that blasphemers shall bee saued, which con-  
trary to theyr owne conscience strepue against  
the truth, defende open Idolatry, & embrew  
themselves in the blood of the godly ones. No  
doubte, fury is allwaies accompanied with  
blasphemies, and murder: like as the histories  
of Cain, Pharao, Saule, and the children of Is-  
rael do witnesse the same. And God himselfe  
threateneth blindness vnto blasphemers, as the  
psalme sayeth, Let theyr eyes bee darkened.  
Therefore, dayly doo they encrease their tor-  
mentes, and they with vngodly leagues doo  
finde pynnes, vnto themselves. Neither  
doo they onely openly swarme abroade, but  
pynfully lay snares for the lynes of godly pyn-  
ces.

res. Is it not to bee supposed, that these will  
admit moderate of godly counsels? And yet  
wolyes wee haue proued very many which  
haue rather a moderation, and yet in very  
deede haue wrought nothing so, but that they  
might catche theyr vantage howe too sub-  
uert vs, if they had once ensnared vs: and so  
extinguishe al kinde of good doctrine. I doe  
knowe there are a fewe certaine persons in  
the worlde more soundely lining in the soci-  
eties of our enemies, which doe lament the  
wilfull boldenesse of some Princes, and  
mighty personages: but the opinions and  
meaninges of these men, are shutte out as  
counting from schollers. These, when  
they are so, it is the paine of a godly maner,  
of one which thinketh of his soules healt,  
and of the glory of Christe, too seeke forth,  
which is the true Church: that hee may  
heere vnto adioyne himselfe, that hee may  
bee a member of this society, and of the flock  
of Christe, as Christe himselfe saith, Hee  
that is not with mee, is against mee. To  
gaine let him knowe that the Church con-  
sisteth not in the power of Tyrantes, and  
persecutors of Christ, and in them which doe  
eether helpe forwarde, or allowe of theyr  
cruelty.

Autors godly  
advertisement  
vnto the godly  
in his tyme  
playable too the  
latter dayes.

not worth  
to read  
now

Let. 12.

End.



In defence of Gods Church,

And touching these, let vs holde fast the assured rule of S. Pauls, where he saith, If any man teach any other doctrine, let him bee holden as accursed. And when he saith, Let him bee holden as accursed, let vs not thinke, that hee blasphemeth this as a slender or common curse, when hee saith accursed, it wee signifieth heereby, that S. M. D. hath cast out of the Church, the enemies of the true doctrine, and that they are too be elsewhere on the grievous plagues which S. M. D. abhorreth. And thus we know, that by keeping fellowship and company with those that are defiled, they shall surely suffer great plagues, for their friendship and for their society. The Psalme saith of this kinde of countenances, Hee hath put on blasphemy, as a garment vpon him, and it hath pearced through him, as water through his inward partes, and asyle in his bowels. Psal. 108. The infection of this curse burneth others, which are of their affinity in nature, - which haue also strene against the truth, and doe exercise cruelty against the godly ones.

Let vs not therefore, thinke, that this commandement is but of small effect, too say (If any man shall teache any other doctrine, let him

The word is  
cursed.

And thus we  
know, that by  
keeping fellowship  
and company with  
those that are  
defiled, they shall  
surely suffer great  
plagues, for their  
friendship and for  
their society.

Lesson for  
men of  
Church.

1. 1. 1.

him be holden as accursed. **Gal.** They are  
not Bishops they are not the members of the  
Church; but the enemies of Christ, who  
sith they bee thoroughly mowed with surges  
doe not thinke vpon concorde and peace of  
the Church but of establishing tyranny, doe  
not heede their indures too heate vnto the  
woundes of the Church, but they buile  
themselves about ciuill broyles, the deuolu-  
tion of Churches, slaughter of those goodly  
Ministers, and of those goodly women mem-  
bers of the same. Wherefore, wee must  
not looke for any reformation of the Church  
from these enemies: But wee must thinke,  
that in iudgement, mind, and will, every  
man shoulde separate himselfe from them,  
shoulde flee away from their Idolatry, shoulde  
not abide to heare their blasphemies against  
the true doctrine, neither shoulde helpe for-  
wardes nor allowe their counsels, nor yet con-  
firme their auctority.

Enemies of the  
Church aduoc-  
ated by the Ro-  
m.

The chief inde-  
mour & practice  
of the Popish  
clergy.

What the godly  
ought too a-  
uoyde.

**Saith Paule** sayeth, eschewe Idolatry.  
These preceptes are not to be slenderly made  
account vpon. Let vs therefore seeke for  
the true Church, let vs knowe, that in  
this our prayers are hearde, let vs knowe,  
that in this Church, wee are the members of  
Christ

An exhortation  
too all men too  
seeke for the  
true church.

## In defence of Gods Church,

Christ, and let vs also knowe, that bnt on this Church, do the promises of Christ appertain: namely, those which hee speaketh of in his Gospel. These promises pertaine not vnto the enimies of the Gospel, lyke as they nei-ther appertaine vnto the Iewes, nor vnto the Mahometistes, as God himselfe oft expresseth, and as our chiefe Pastor, Christe speaketh by his Prophete in the 16. *Psalme*, saying thus, I will not offer vp their sacrifices, neyther will I make mention of them in my lippes. Whome may not this so heauy commination or threatening perswade and moue to eschewe the company of those which are enimies vnto the true Church.

**I**n conclusion. The woorde of **G O D** is full of such Sermons or perswasions, for both partes which commaundeth vs too flee from the enimies of the true doctrine, and of the true Church: and too embrace the true doctrine, too loue, helpe, and adoyne the true Church.

And let vs not onely thinke, that this Church is such a Cite as that whereof *Plato* speaketh. This society is the true church, wherein lyueth the sincere and pure doctrine of the Gospel, and wherein the sacramentes are

are rightely administred, as they are beloued  
from G D D. In such a society, there must  
needes bee some luely members of the  
Church which performe vnto God, true  
woorshipping of him, which truly re-  
pent them, which with a true saye call vpon  
God, bestowe thepp study and diligence,  
too the aduancement of the Gospel, shewe  
their confession of sinnes, doe accomplish the  
charge of their vocation: and finally performe  
those goodly offices by God enioyned them,  
are exercised in al kinde of daungers, wher-  
by they may vnto prayer and invocation vpon  
God, and other good woorkes.

Conclusion of  
mation which  
is the true  
Church into  
they be and  
how they bee  
members there  
of.

This too I affirme too bee the true  
Church, with whome too bee ioyned in  
milde will, and purpose, it behooueth all good  
men every where. And such (doo I per-  
ceiue by the benefite of G D D) are oure  
Churches, which professe the true doctrine  
of the Gospel, which without all doubt is the  
consent and agreement of the doctrine of the  
Catholike church of Christ.

Woulde to God that good mindes woulde  
consider how much it standeth them in hande,  
not too bee conuersant in the Tenters of the  
minde of the Church, but too bee a Ci-  
zen of the true Church of Christ, for whose  
sake

## In defence of Gods Church,

Commendation  
of the State  
of Gods  
Church.

Take God would haue himselfe knowne in the  
worlde, for whole sake he created all thinges,  
whome hee sanctified with the blood of his  
sonne, where in hee manifested himselfe by his  
wonderful worckes, by the fathers, Noah, A-  
braham, Ioseph, Moyse, David, Elias, Euseus,  
his Apostles, and other the lightes of the  
Church, finally which shall inherue life and  
glory everlasting, & shal inioy the fellowship  
of God, and of his holy Angelles.

What a glory and blessednesse is it, to bee  
a fellowe of this society, to bee seene in this  
flocke, which Christ himselfe leadeth as shep-  
where the godly Angelles enuyron them  
round about, wherein go the Princes Adam,  
Noah, Abraham, Moyse, Elias, and other nota-  
ble men endewed with excellent gifts? And  
in this flocke, thou hast assured place, if thou  
helpest not, if thou allowest not the ungodli-  
nesse and cruelty of the enemies of the church,  
but dost embrace the true doctrine, confesse  
the same, & abhorre the same with godly manners.

Which are meek  
sociates in the  
true Church of  
God.

David in his. 120. Psalm saith, Pray  
for the peace of Hierusalem. Blessed are all  
they which loue the same. O sweet and pleasant  
sentence: Hee exhorteth all men, by all kind  
of duties to helpe the Church, to defend the  
purity & agreemēt of the doctrine in the same.

to do well vnto those which teach in the church  
with their prayers, and desires too commend  
the common welfare or safety thereof to God,  
to drive away wicked teachers and Tyrantes  
from the same.

An exhortation  
to pray for the  
prosperitie of  
the Church and  
defence well con-  
uener the  
same.

And from my heart I wish, that Politike  
men which ought and are able too helpe the  
Church, would consider the greatnes of these  
dueties. Let them haue an eye vnto their po-  
sterity: For whom as they haue a desire to  
leane a well ordered common wealch, so much  
more ought they heliner true knowledge of  
God, incorrupte religion, sincere doctrine of  
the Gospel, and after this maner well gover-  
ned Churches. Like as Paule writing vnto  
Timothy saith thus, commaunding him, Faith-  
fully to kepe that which is committed vnto him,  
that the same may come whole and vncorrupte  
vnto the posterity. Which this care nothing  
at al we see the Bishops of Rome, either Bi-  
shoppes of theyr affinity, either any Bennes  
or Chanons to be any way moued, but they  
contend touching worldly wealth and promo-  
tions which they woulde haue, not touching  
Doctrine. Therefore let others in schoole, and  
government of Cities take this care in hand.  
This sacrifice especially dooth God require  
of all men, as Peter sayth, We are called to the

The godly care  
of the Antoi for  
the posterity.

1. Tim. 6.

The contrary  
care and care-  
lesnesse of the  
aduersaries.



## In defence of Gods Church,

ende we should celebrate the benefices of God  
towards vs 2. Pet. 1.

God requirerh  
every man in  
his vocation to  
seeke the ad-  
uancement of  
Gods glory in  
his Church.

This ought to be the ende in all Councels  
and enterprises of wise men, to set forth and  
aduaunce the glory of Christ. For the perfor-  
mance of this duetie, God himselte promisseth  
great rewardes in this little verse, Blessed shal  
they be which shall loue the Church. Psal. 120.

Gods promised  
rewardes too  
those that lo  
ue.

God promisseth them sure defence, good  
prosperitie, and euerlasting felicitie which  
loue the true church. With this voyce let  
the godly ones stirre vp their mindes to the  
care of aduancing and adorning the church,  
and not onely confirm them selues against the  
threatning of Tyrantes, but also let them for-  
tifie themselves, as armed agaynst the subtile  
Sophistrie of those which falsely alleadge  
theyr testimonies of Antiquity, and of the  
churche, for the defence of their wicked o-  
pinions, which to refute and vanquish, I  
haue somewhat here thought good to instruct  
the mindes of godly disposed persons.

Gods promised  
rewardes too  
those that lo  
ue.

Gods promised  
rewardes too  
those that lo  
ue.

*Soli Deo Gloria.*

Qu. Ps 122. 6 - they shall prosper  
that love thee - ?

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